DIVERSITY FEMINISMS: POSTMODERN, WOMEN-OF-COLOR, ANTIRACIST, LESBIAN, THIRD-WAVE, AND GLOBAL PERSPECTIVES

ADA L. SINACORE AND CAROLYN ZERBE ENNS

Feminists of color, antiracist feminists, lesbian feminists, postmodern feminists, third-wave feminists, and global feminists share the view that second-wave feminist theories have ignored or paid inadequate attention to diversity issues such as race, social class, generational difference, and sexual orientation. This chapter summarizes central themes of recent diversity feminisms and reviews implications of these theories for an integrated multicultural and feminist pedagogy (see Table 3.1). Diversity feminisms have much to offer because they attend to the intersections of multiple identities, focus on the impact of power structures on experience, examine the impact of specific contexts on people’s lives, and provide insights about the complex dynamics within and between different groups of women. It is beyond the scope of this chapter to analyze all diversity theories; thus, we have focused specifically on those theories that hold major significance for pedagogies that are both feminist and multicultural.
**TABLE 3.1**

Diversity Feminisms and Pedagogy

<table>
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<th>Points of comparison</th>
<th>Postmodern feminisms</th>
<th>Women-of-color feminisms</th>
<th>Lesbian feminisms</th>
<th>Global feminisms</th>
<th>Third-wave feminisms</th>
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<tbody>
<tr>
<td>Key concepts</td>
<td>Knowers are fallible; truth is socially constructed; language is a method of expressing power.</td>
<td>Sexism intersects with racism and other &quot;isms&quot;; racism is often more virulent, visible, and constant than sexism.</td>
<td>Oppressions result from heterosexism; compulsory heterosexuality and other rigid sexual categories are critiqued and challenged</td>
<td>Emphasis is on oppressions of colonialism, nationalism, and multinational corporations; stresses importance of exploring differences and interconnectedness of women throughout the world.</td>
<td>Emphasis is on uniqueness and intersections of oppressions; rejects &quot;politically correct&quot; feminisms; values flexible feminisms that are tolerant of ambiguity and contradictions.</td>
</tr>
<tr>
<td>Goals</td>
<td>Question &quot;fixed&quot; truths; reveal how power is attained and maintained.</td>
<td>Place women of color at center of inquiry; eliminate all forms of oppression and privilege; create inclusive and antiracist feminisms.</td>
<td>Eliminate heterosexism; affirm diverse sexual identities; transform concepts of &quot;normal&quot; emotional and sexual expression.</td>
<td>Recognize global implications of local choices; encourage global cooperation among feminisms; stress gender equality throughout the world.</td>
<td>Create feminisms relevant to young generations; create &quot;hybrid&quot; feminisms that transcend early divisions.</td>
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<tr>
<td>Tools and methods</td>
<td>Use deconstruction; question dualistic constructs.</td>
<td>Analyze privilege and multiple oppressions; encourage activism.</td>
<td>Deconstruct heterosexuality; encourage activism and coming out as a political act.</td>
<td>Challenge ethnocentrism of Western feminists; implement global and grassroots efforts by and for women.</td>
<td>Encourage activism directed toward diverse forms of injustice; use autobiography to reveal complexity of women's lives.</td>
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<tr>
<td>Pedagogy</td>
<td>Positional pedagogies</td>
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POSTMODERN FEMINIST PERSPECTIVES

Since the 1980s, poststructural or postmodern approaches to feminism have been promoted as ways of transcending the limitations of other feminisms (e.g., Maher & Tetreault, 2001; Tisdell, 1995, 1998). In general, postmodernism is linked to a “bewilderingly diverse” array of approaches, and “is best thought of as a 'mood' arising out of a sense of the collapse of all those foundations of modern thought which seemed to guarantee a reasonably stable sense of Truth, Knowledge, Self and Value” (Waugh, 1998, p. 178). Consistent with this mood, postmodern feminisms reject “broad-brush” theories of feminism and examine the “particularity” of women’s experiences as they occur in cultural and historical contexts (Kirk & Okazawa-Rey, 2001). Postmodern perspectives highlight the limitations of knowledge and the fallibility of knowers (both educators and students), including the tendency for knowers to misunderstand reality, to engage in ethnocentric thinking, and to draw flawed generalizations about human experience. Instead, feminist postmodernist theorists seek to understand how meaning is negotiated, how people in power maintain control over meanings, and how meaning and truth are invented, shaped, and modified by history, the social context, and the views and life experiences of the knower (Bohan, 2002; Cacoullos, 2001; Morrow, 2000; Waugh, 1998).

A primary tool of feminist postmodern analysis is deconstruction, which involves challenging bipolar or binary definitions of constructs (e.g., masculine and feminine), showing how reality is created rather than something that exists in a “natural” or “true” state, and showing how reality is often defined by hierarchies of power. According to this position, all “truth” and meaning systems (including feminist theories) are (a) socially constructed, (b) mediated and modified by specific contexts, (c) influenced by power structures, and (d) fallible. Thus, no truth is all-encompassing or invariable. Deconstruction reveals the fallibility of truth by analyzing power relations and revealing the multiplicity and diversity of positions that exist. For this reason, dualistic concepts or binary constructs are particularly problematic. Deconstruction reveals that these concepts only have meaning when juxtaposed against each other. In exploring the various meanings of truth, postmodern feminist theorists focus primarily on the connections between meaning and power, and their inquiries emphasize the power of language as it represents ideas, concepts, and power (Hare-Mustin & Marecek, 1990). Postmodern theorists frequently use the technique of discourse analysis to examine the functions of language concepts such as metaphors, paradoxes, and dualistic constructs.

Postmodern Feminisms and Pedagogy

In contrast to feminisms that have been centered in social activism, postmodern feminism emerged within academic disciplines and has become
a method for understanding the limitations of knowledge and the changing nature of knowledge. Consistent with this view, the postmodern educator stresses the importance of examining the “situatedness” of all knowledge, how power shapes knowledge, and how these realities can be used to develop more complex and relevant views of reality and gender. Consequently, postmodernism is consistent with educational approaches that raise questions, point to the uncertainty and changing nature of knowledge and identity, and emphasize differences rather than commonalities and uniformity.

Many recent publications on feminist pedagogy have built on postmodern or poststructuralist positions (e.g., Lather, 1991; Luke & Gore, 1992; Maher & Tetreault, 1994, 2001; Ropers-Huilman, 1998; Tisdell, 1995, 1998), perhaps because postmodern perspectives provide insights about the complexity and diversity of learners, teachers, and the contexts in which learning interactions occur. A postmodern approach reminds us that it is important to explore students’ varying identities not only as women and men in general but also as members of other marginalized or powerful groups. It also reminds feminist educators to be consistently aware of power dynamics; to be mindful of the reality that most academic feminism has been produced by relatively privileged women; and to continually ask how power influences knowledge, classroom dynamics, and student–teacher interactions.

Four interrelated themes are typically linked to postmodern feminist pedagogies: knowledge structure and construction, voice, authority, and positionality (Maher & Tetreault, 2001; Tisdell, 1998). The preceding summary of postmodern theory reveals that knowledge, the first theme, is considered to be variable and unstable and thus, the exploration of differences among persons takes center stage. Second, feminist postmodern pedagogy deconstructs or problematizes concepts such as “coming to voice,” “safety,” “authenticity,” and “empowerment.” Early models of feminist pedagogy may have overestimated the degree to which students and teachers can speak from a fully conscious, informed, coherent, “authentic” sense of self. The notion of an “authentic voice” can promote dualistic visions of what constitutes student growth, when in reality, people experience shifting identities, multiple identities, and contradictions across contexts and time (Orner, 1992). Whereas early writers on pedagogy emphasized the importance of establishing safety in the feminist classroom, educators influenced by postmodern views recognize that students from dominant groups are more likely to feel safety than are students from marginalized groups. Rather than attempting to guarantee safety or a sense of security, the educator is more likely to ask, Who is likely to feel safe and unsafe? When and in what contexts are students more and less likely to experience safety? Likewise, empowerment has a variety of subjective meanings, may be facilitated by a variety of different people and circumstances, is shaped by the characteristics and constraints of institutions, and may be connected to a range of desired end states or outcomes. If authentic voice, safety, and empowerment are defined in unitary “feminist”

A third theme of postmodern feminist pedagogy is authority. Of particular importance is the need for educators to scrutinize their own practices and beliefs. Mimi Orner (1992) stated the following:

Educators concerned with changing unjust power relations must continually examine our assumptions about our own positions, those of our students, the meanings and uses of student voice, our power to call for students to speak, and our often unexamined power to legitimate and perpetuate unjust relations in the name of student empowerment. (p. 77)

Educators need to be self-reflective about their own sources of power and authority and how these are influenced by their own characteristics, values, and social identities. As noted by Elizabeth Tisdell (1998), questioning or problematizing one's own identity may be much more risky for some educators than for others. For example, a White male married professor can critique his own identity and privileges with relative safety. He may also support lesbian and gay rights, affirmative action, and various other human rights and be seen as a hero. In contrast, when a lesbian woman of color discusses her identity or provides public support for the same rights, she is more likely to be seen as "having an agenda."

Postmodern theory does not suggest a particular set of strategies, but rather poses critical questions. Which identities of students are being promoted in the feminist classroom? How does the identity of a student connect with the identities of others? How do the multiple identities of students and teachers influence who listens and who speaks, who is comfortable, and how interactions between individuals are interpreted? For what time and context is the text relevant? For whom is this text empowering? To what identities does it speak? These questions are also relevant to the full range of diversity feminisms we discuss in this chapter.

A fourth characteristic of feminist postmodern pedagogy is positionality. Positionality is the reality that "people are defined not in terms of fixed identities, but by their location within shifting networks of relationships, which can be analyzed and changed" (Maher & Tetreault, 1994, p. 164). The goal of positional pedagogy is for educators and students to develop a "third eye" or self-reflective awareness of the "constantly shifting contexts" (p. 164) in which oppression and empowerment occur; to be observant of the complex intersections of power, privilege, race, class, gender, sexual orientation, and other aspects of identity and how they affect the learning process; and to use this information to deal with difference effectively and develop flexible, "situated" ways of seeing themselves and the world. The knowledge that emerges in the positional classroom helps students and educators develop theory that is embedded in the "dynamic evolution of the group's consciousness," and
must be “continually and consciously rediscovered and remade” (p. 205). For example, an assignment that may increase sensitivity to positionality asks each class member to become an expert on one of the socially defined categories of identity that shape meanings about a particular issue (e.g., violence against women). Students then compare their findings about how different social identities may influence the worldviews, realities, and truths of individuals (Ginorio, 1998).

Another tool that is consistent with postmodern thought is reflexivity, a practice that shares many commonalities with positionality. Feminist scholars initially used reflexivity as a means to critically examine and locate themselves within the research process and soon adapted it to teaching (Allen & Farnsworth, 1993; Cook & Fonow, 1986; Harding, 1987). In the classroom, reflexivity promotes self-awareness, scholarly accountability, and recognition of a range of human truths. Teachers and students learn to observe and locate themselves as knowers within certain cultural and sociohistorical contexts (Allen & Farnsworth, 1993; MacDermid, Jurich, Myers-Walls, & Pelo, 1992) and to avoid reifying their own and others’ lives and experiences (Lather, 1991). Students use their personal experience to critique accepted knowledge in a field, while also making sense of personal experience through the lens of that accepted knowledge. By “refusing to let others do your thinking, talking, and naming for you” (Rich, 1979, p. 231), students become involved with class material on cognitive, affective, and experiential levels and become aware of the link between personal lives and the social world (Sinacore, Blaisure, Justin, Healy, & Brawer, 1999).

A social constructionist model, which is one form of postmodern thought (Bohan, 2002), has become a dominant perspective within feminist psychology (Gergen, 2001; Morrow, 2000). From a feminist social constructionist perspective, gender is a verb. Gender is about doing; it is not permanent, nor is it a unitary set of characteristics. Gender is shaped and changed by context. According to Stephanie Riger (1992), gender “is a pattern of social organization that structures the relations, especially the power relations, between women and men” (p. 737). Likewise, many other social identities (e.g., race, class, culture, and sexual orientation) are not fixed identities but are modified by context and perceptions.

Some feminist critics have argued that postmodernism can promote a slide into relativism because all realities are placed into question. If all truth is relative, no group can legitimately make specific claims or create new knowledge; efforts to explore the nature of specific oppressions become obsolete; and “once again, underneath we are all the same” (Alcoff, 1988, p. 421). Mary Gergen (2001) proposed, however, that postmodernism is associated with both deconstructive and reconstructive aspects. Deconstruction involves dissolving meanings, but social constructionism offers opportunities to create meanings that highlight how social influences are integrated within and between persons and communities of persons. Although meanings associ-
ated with experiences and events vary, phenomena such as racist acts occur and are not made up or constructed (Bohan, 2002). Although reality may be complex, a basis for activism and social change remains.

WOMEN-OF-COLOR FEMINISMS

Women-of-color feminists share many of the concerns articulated by socialist feminists (see chap. 2, this volume), but also argue that feminist theory must become more inclusive. According to bell hooks (1984), the liberal feminist assertion that "all women are oppressed" (a) led to "endless analogies between ‘women’ and ‘blacks’" (hooks, 1982, p. 139); (b) implied that all women experience common oppressions, problems, and challenges; and (c) ignored the lack of choices and unique oppressive forces faced by women of diverse ethnic, racial, religious, and sexual minorities (hooks, 1989).

When feminists propose that gender oppression is central to understanding all other oppression, they may leave women of color with the impossible choice of choosing between their identities as women or as people of color. Alternatively, women of color may feel forced to prioritize their identities. bell hooks (1984) noted that "suggesting that a hierarchy of oppression exists, with sexism in the first place, evokes a sense of competing concerns that is unnecessary" (p. 35). For many women of color, the personal experience of racism is far more visible, virulent, and commonplace than is the experience of sexism. Thus, the concept of differential oppression is a primary tenet of women-of-color feminism.

In keeping with their rejection of the “false homogenizing” of women (Higgenbotham, 1992, p. 273), many feminists of color prefer the term womanist rather than feminist because it highlights the uniqueness of their commitment to women of color. Alice Walker (1983) defined womanist as “a black feminist or feminist of color” (p. xi). Womanist also refers to women who love other women and appreciate women’s culture, women’s strength, and women’s emotional flexibility. A womanist is committed to the “survival and wholeness of an entire people, male and female” (Walker, 1983, p. xii).

Many feminists of color believe that exploring differential access to privilege is essential to the creation of feminisms that are relevant to women of color. Because of their relatively privileged status as White people, White women are "seduced into joining the oppressor under the pretense of sharing power" (Lorde, 1984, pp. 118–119). In contrast, sharing power has not been an option available to many women of color; being involved with a man of color cannot lead to sharing power if there is little or no power to be shared. Instead,
Feminisms for women of color need to include an understanding of the oppression and double binds faced by men of color of different socioeconomic statuses (Espín, 1994).

Depending on the context, White women and men of color may act as oppressors or be oppressed (hooks, 1984). For example, men of color can be victims of racism but exploit women, and White women can be victims of sexism but exploit people of color. Knowledge of the multiple oppressions of women of color can be used to most directly challenge racist, sexist, and classist notions. Thus, a feminist theory of women of color can enhance the feminist struggle to develop a “liberatory ideology and liberatory movement” (hooks, 1984, p. 15).

Women of color have also been critical of radical White women for identifying men as enemies rather than as potential allies. For example, the radical feminist separatist view that it is impossible for women to resist male supremacy while maintaining personal connections with men has fueled antagonism between women of color and White women. Many women of color have worked simultaneously for the rights of their racial and ethnic groups as well as women’s rights and see the need for a connection between civil rights and feminism. Paula Giddings (1984) stated, “In times of racial militancy, Black women threw their considerable energies into that struggle—even at the expense of their feminist yearnings” (p. 7). In less militant times, they demanded rights in their relationships with Black men. They did not see these demands “in the context of race versus sex” (p. 7) but as rights that were necessary for ensuring the well-being of all Black people.

Feminists of color have been playing central roles in creating more inclusive and pluralistic feminisms by proposing theories that reflect their personal experiences and worldviews. For example, Patricia Hill Collins (2000) articulated basic characteristics of Black feminist thought, which emphasizes the centrality of self-definition and self-valuation, the analysis of the interlocking aspects of oppression, and the integration of Black women’s culture and Afrocentric values with feminism. Black feminist thought builds on the concrete everyday experiences of Black women by (a) highlighting the centrality of dialogue, which is connected to African and African American oral traditions, to explore and articulate knowledge about women; (b) integrating feminism with a humanistic ethic of care; and (c) practicing an ethic of accountability, which involves using reason, emotion, and ethics to evaluate the character and ethics of persons who propose knowledge claims. The standpoints of Black women are used to rethink feminism and place the life experiences of Black women at the center of inquiry.

Other women-of-color feminists, such as Chicana feminists, have proposed approaches that incorporate the complex experiences and concerns of
Chicanas, which include language issues, immigration and migration, generation of residence in the United States, and religion. According to Dolores Delgado Bernal (1998), embedding one’s perspective within Chicana experience “means that we deconstruct the historical devaluation of Spanish, the contradictions of Catholicism, the patriarchal ideology that devalues women, and the scapegoating of immigrants” (p. 562). Also unique to Chicana feminism are concepts such as borderlands and mestiza status or being a woman of mixed ancestry who “straddles cultures, races, languages, nations, sexualities, and spiritualities” (Bernal, 1998, p. 561). The term borderlands refers to the emotional, psychological, and geographical spaces that mark the boundaries between cultures and the sixth sense that is required to juggle cultures and contradictions associated with these spaces (Anzaldúa, 1987). Chicanas work toward negotiating the borders of multiple identities, and thus, can serve as examples of how to integrate complex identities of difference.

Central to Chicana epistemology is the construct of differential or oppositional consciousness, which is defined as a personal subjectivity or set of survival skills for persons facing multiple oppressions (Sandoval, 1991). Differential consciousness allows one to emphasize specific aspects of personal identity to achieve important goals. For example, the woman-of-color feminist working within a race-based group learns to strategically privilege race-related issues; when working with White feminists, however, she develops the capacity to foreground gender issues. Thus, women-of-color feminists develop flexibility and strength and become adept at “shifting their ideologies and identities in response to different configurations of power” (Moya, 2001, p. 461). Similarly, many women of color develop la facultad, which is informed by their painful experiences of marginalization (Anzaldúa, 1987) and involves developing an intuitive perceptiveness of power dynamics that allows a person to “adjust quickly and gracefully to changing (and often threatening) circumstances” (Moya, 2001, p. 469). For many feminists of color, feminist pedagogy involves teaching about border issues and practicing la facultad and differential consciousness within the classroom environment.

In contrast to feminists of color who emphasize the unique contributions of specific groups of women, antiracist feminists emphasize the importance of analyzing multiple identities, with race and gender central to that analysis (Calliste, Dei, & Aguilar, 2000). The individual is not seen as having a single-dimensional identity but as experiencing multiple selves. Consistent with postmodern feminism, antiracist feminists argue that individuals are socialized into identities that are dependent on the meanings applied to race, gender, class, and sexuality. Conceptualizing issues as multiple oppressions, such as intersecting and interlocking oppressions rather than as competing oppressions, is central to antiracist feminist discourse. Thus, gender and race are considered to be interlocking and vital to understanding social identities and knowledge construction (Calliste et al., 2000).
Antiracist feminism emerged from theories of antiracist education and integrates many of the tenets of postmodern feminism such as empowerment, deconstruction, and discourse analysis. A primary area of analysis is that of knowledge generation, which involves analyzing the construction of knowledge and how that construction is supported within societal institutions. Thus, antiracist feminists suggest that knowledge is gained through the intersections of one’s multiple identities with personal, social, political, and educational systems. It is through the analysis of these intersections that an understanding of difference, including how difference is either marginalized or centralized, is supported and refined through discourse analysis.

An important component of both feminisms of women of color and antiracist feminism is activism. For many feminists of color, theorizing about the oppression of women of color is important, but engaging in social change is more important; feminist theory must be dynamic, not static. The feminisms of women of color are embedded in real life issues, and “without activism informing the theory, positive social change will not occur” (Saulnier, 1996, p. 115). Consistent with the views of feminists of color, antiracist feminists argue that agency is a necessary activity to bring about social change. Thus, individuals are encouraged to be involved in activities that confront racism, colonialism, sexism, and classism and to be participants in movements and interventions that confront alienation, marginalization, and exploitation of oppressed groups (Calliste et al., 2000; Ng, 1995). Feminists of color have demonstrated that although “all women are women, there is no being who is only a woman” (Spelman, 1988, p. 102). Appreciating difference and using difference to inform multiple feminisms are central values associated with feminisms of color and antiracist feminisms.

**Women-of-Color and Antiracist Feminisms and Pedagogy**

As summarized in the previous paragraphs, feminist theorists of color and antiracist feminists call for (a) an analysis of multiple oppression, (b) an assessment of access to privilege and power, (c) an inclusion of the personal experiences and worldviews of women of color, and (d) activism. Feminists of color and antiracist feminists argue that education can either contribute to the oppression of others or can serve a “liberatory function” (hooks, 1989). Pedagogy needs to be transformative to bring about lasting change. Feminist educators aim to analyze oppression, appreciate difference, include multiple perspectives and voices, use knowledge of pluralism to construct useful feminisms, and use this theory to bring about change.

The pedagogy of many feminists of color and antiracist feminists is informed by the critical pedagogy of Paulo Freire (e.g., hooks, 1994; see chap. 1, this volume, for definitions and discussion). Feminists of color state that critical pedagogy needs to be empowering (Ng, 1995) and focus on decolonization (Comas-Díaz, 1994; Valle, 2002). Education is “the practice
of freedom" (hooks, 1994, p. 13); both students and teachers need to "trans­gress those boundaries that confine each pupil to a rote, assembly line ap­proach to learning" (p. 13). Educators must be willing to let go of their traditional teaching methodologies and to relinquish power so that students have a critical voice in their learning. Thus, a liberatory pedagogy requires that one teach from a standpoint that includes an awareness of race, sex, class, and sexual preference. Although it does not allow traditional White male pedagogy to be the sole voice, it does not necessarily exclude that voice (hooks, 1994; Ng, 1995).

Many people of color have experienced the suppression or eradication of their own cultures, and to survive, have been required to accommodate themselves to dominant colonizing cultures. Common consequences of colo­nization include victimization, alienation, self-denial, assimilation within the dominant culture, and ambivalence about one's role in a dominant culture (Comas-Díaz, 1994; Ng, 1995). ConscientiZação, or the development of a criti­cal consciousness (Freire, 1970), is a central component of feminist peda­gogy for people of color. Through decolonization, students become aware of how they have internalized the racist and sexist beliefs of the culture and learn skills for countering these beliefs. To address the effects of coloniza­tion, teachers and students must examine the ways in which women of color have been marginalized and use this information to propose feminisms and visions of equality that place women of diversity at the center of inquiry (Omolade, 1987; Valle, 2002).

Feminists of color and antiracist feminists argue that an important as­pect of deconstructing traditional pedagogies involves examining the learn­ing environment and power dimensions of the teacher–student relationship. Educators act as consultants rather than controllers of the learning process (Omolade, 1987; hooks, 1994). The classroom becomes a place where information is shared and students learn to "generalize their life experiences within a community of fellow intellectuals" (p. 39). In contrast to the model in which the educator imparts information and provides the right answers, the classroom becomes a democratic community where each individual is re­sponsible for contributing to discussion (hooks, 1994). Collins (2000) pro­posed that those individuals who remain quiet but have something to say are cheating because they have withheld information from others. However, it is also important for educators to help establish a democratic classroom so that the voices of students with stronger personalities do not exclude the voices of others. Thus, mutual dialogue becomes an essential component of the antiracist classroom.

The notion that the classroom is a community of knowers is assumed by numerous feminist writers (e.g., Clinchy, 1989; Romney, Tatum, & Jones, 1992). However, bell hooks (1989, 1994) questioned the feminist notion of the classroom as a place of safety, suggesting that safety in the classroom may result in a pedagogy that supports the "politics of domination" by those who
are most vocal and assertive. She argued that students from exploited groups may be afraid to speak even when the feminist classroom is identified as a place where they can gain their voices. These students need support as they come to voice in an atmosphere in which they see themselves at risk or are afraid to speak. Thus, "the goal is to enable all students, not just an assertive few, to feel empowered in a rigorous critical discussion" (hooks, 1989, p. 53).

Feminists of color believe that a truly transformational pedagogy needs to be attentive to the power between student and teacher as well as institutional power both in and outside the classroom. Feminist teachers seek to avoid the position of "all knowing professor" (e.g., hooks, 1989), explain their pedagogical strategies and feminist views, and are open to criticism. The educator opens herself up to being seen as "not knowing." This type of dialogue or analysis serves to deconstruct power in the classroom (hooks, 1989; Omolade, 1987).

Many of these strategies are also consistent with postmodern and positional pedagogies, which call for constant self-reflective attention to issues of power, position, and difference in the classroom. For example, Alejandra Elenes's (2001) proposal for a transformative Chicana feminist pedagogy focuses on undoing dualistic and oversimplified thinking and facilitates the exploration of complex analyses of race, class, gender, and sexual orientation intersections at the borderlands. As a mestiza who has negotiated many complex circumstances and identities, Elenes works with students to forge a "common language" through which multiple and even contradictory discourses can be discussed, respected, and understood" (p. 693).

Feminists of color and antiracist feminists clearly state that course content needs to be inclusive and pluralistic. When integrating literature about women of color into course content, academics need to be cognizant of the writer's perspective, avoid the add-and-stir approach, and resist relying on content about women of color that is built primarily on the scholarship of White women (Greene & Sanchez-Hucles, 1997). To ensure that content demonstrates an appreciation for women of color on their own terms, texts and readings (both academic and autobiographical) should explore the lives of women from the perspectives of women of color, be based on culturally sensitive definitions of constructs such as gender roles, and focus on the strengths and coping functions of behaviors rather than as actions that represent weaknesses or exceptional patterns when compared to dominant groups (Ginorio & Martinez, 1998).

Another issue relevant to women of color and antiracist pedagogy is the ongoing presence of racism, sexism, or other "isms" in the classroom. By placing the works and lives of marginalized individuals at the center of inquiry, teachers provide opportunities for students to understand difference in revolutionary ways. At least in some educational settings, however, students may believe that people of color and lesbians are no longer marginalized and that centralizing the voices of women of color represents a form of "reverse
discrimination." A major challenge for educators is helping these students understand that "naming one’s position in the world is not the same as erasing others’ existence" (Elenes, 2001, p. 697; see also Maynard, 1996; Ng, 1995). Some of these students may begin to understand the value of exploring the lives of people of color by first exploring their own cultural identities and the complex social locations and identities that contribute to their own lives (TuSmith, 1989-1990).

To summarize, feminists of color and antiracist feminists call for a pedagogy that is inclusive of multiple voices and encourages women of color and other marginalized groups to hold a central role in the learning environment. In addition, all individuals in the classroom must struggle together to learn new ideas and models of scholarship. The classroom becomes a place where “students engage in political struggle to learn enough and know enough to transform our mutual futures within and without the academy” (Omolade, 1987, p. 39).

**LESBIAN FEMINISM AND QUEER THEORY**

Lesbian feminist theory first emerged as a reaction to exclusionary practices of second-wave feminism. It has roots in radical feminism, which emphasizes oppression based on patriarchy; and identity politics, which involves efforts to seek justice for individuals who share a specific identity. From an identity politics position, being lesbian may be viewed as a self-definition that supercedes other identities. The view, which was held by some heterosexual liberal feminists, that lesbians would undermine the goals of the women’s liberation movement was a major catalyst for lesbian feminism (Ross, 1995). Betty Friedan (1969, as cited in Berkeley, 1999) argued that lesbians were a “lavender herring,” and detracted from the real cause of liberating women. Other liberal feminists believed that women needed to prove they were equals to men rather than choosing a lesbian identity and appearing to reject the system in which they hoped to achieve equality and power (Kitzinger, 1996; Ross, 1995). Similar to many feminists of color, lesbian feminists were often placed in a position of choosing between identities. They felt pressure to choose invisibility within the women’s movement or join the mixed lesbian and gay movement and focus on the oppression of “female homosexuals.” These factors formed the foundation for a lesbian feminist movement.

Lesbian feminists view women’s sexuality and sexualized images of women as central to the analysis of women’s oppression and have provided an important analysis of how heterosexuality contributes to patriarchy and oppression. Adrienne Rich’s (1980) classic commentary about “compulsory heterosexuality” pointed out that heterosexuality is presumed to be normative for all people and represents a key component of heterosexism, which is
defined as the belief that heterosexuality is the only natural form of emotional and sexual expression. Lesbian feminists highlight the necessity of analyzing heterosexuality as an institution rather than as merely a sexual preference. More specifically, lesbian feminism examines the manner in which heterosexuality dictates how and why some members of society, especially heterosexual men, hold greater power than others. Maintaining an almost universal female heterosexuality is an important mechanism of male domination because it guarantees women's sexual availability to men. Women's subordination to men is solidified through various heterosexual norms and traditions, including heterosexual romantic traditions and rites of passage, women's acts of caring for men, prohibitions against cross-dressing, heterosexual pornography and erotica, and heterosexualized humor and dress. Concerns such as violence against women and children, sexual harassment, and physical enslavement are also functions of patriarchal power, and women are required to be heterosexual to sustain these oppressive acts.

Lesbian feminists also evaluate heterosexuality as an ideology that subtly erases or prohibits lesbianism and homosexuality. Heterosexism promotes the view that male-female relationships are a fundamental building block of society; in contrast, same-sex intimate relationships are seen as holding no social reality. The critical analysis and deconstruction of heterosexist assumptions in society and feminist theory are essential for creating truly liberating feminisms (Calhoun, 1997; Kitzinger, 1996). One of Adrienne Rich's (1980) central concerns, addressed in her essay on compulsory heterosexuality, was that traditional feminist theorists do not question heterosexual norms and do not address the societal forces that shape women's sexual and psychosocial development. Despite lesbian critiques, heterocentric and ethnocentric feminist theories (e.g., some cultural feminist theories) remain popular, and to a certain extent, the phrase "compulsory heterosexuality" implies that heterosexuality remains a defining construct, even for lesbians. Consequently, lesbian feminist theory not only analyzes and deconstructs compulsory heterosexuality but works toward a true inclusion and valuing of lesbianism (Kitzinger, 1996; S. Rose, 1996).

A true inclusion of lesbian ideas requires that lesbians are made central to the discussion of women's issues and that the diversity of lesbians be addressed (e.g., race, ethnicity, and social class; Kitzinger, 1996). In keeping with their efforts to make lesbian life central, lesbian feminist theorists emphasize themes that affirm and embrace lesbian culture and life experiences. These themes include the following: the impact of growing up lesbian in a heterosexual society, the "coming out" process, lesbian culture and lesbian lifestyles, lesbian intimate partnership and parenting concerns, differences between lesbian and gay identity, and the realities of lesbians who represent diversity in terms of race, ethnicity, and social class (Calhoun, 1997). Similar to the feminisms of women of color, lesbian feminism emphasizes social activism, and the act of "coming out" represents an important form of social
action that not only requires one to publicly declare one's sexual orientation but also deconstructs heterosexuality. Coming out as a political act is an integral component of lesbian feminist theory because it decentralizes heterosexuality, and thus, makes lesbian experience visible (Stein, 1997).

Lesbian feminists posit that the pressure to choose between identities is problematic, and lesbian identity politics calls for the inclusion of what it means to be lesbian as separate from being gay (Esterberg, 1997; S. Rose, 1996). Although the volume of writings and literature by and about lesbians has increased, psychology has tended to focus predominantly on gay male issues and sexuality. Simultaneously, lesbians are often portrayed as the female counterpart to gay men, which may marginalize lesbian concerns. Lesbian identity politics argues that lesbians are not the female counterpart to gay men but have an identity and culture of their own and that lesbian concerns must be addressed as legitimate in and of themselves (S. Rose, 1996). For a lesbian feminist theory to exist, lesbians need to be discussed as lesbians rather than as persons who are contrasted to heterosexual women or gay men.

As lesbian feminists have emphasized the uniqueness of lesbians, lesbians of color have critiqued White lesbian feminist theory for not attending to the diversity of lesbians and the multiple discriminations faced by lesbians of color. Beverly Greene (1997) suggested that the concerns of lesbians of color are often rendered invisible in the scholarly research of both women of color and lesbians. Lesbians of color often experience triple discrimination for being women, lesbians, and persons of color. Similarly, the "public discourse on the sexuality of particular racial and ethnic groups is shaped by processes that pathologize those groups" (Hammonds, 1997, p. 138). The discrimination faced by lesbians of racial or ethnically different groups is complicated by the fact that their sexuality is seen as perverse both within their ethnic group and by society (Hammonds, 1997). Although women-of-color feminists have stated that to understand the dual discrimination of women of color one must analyze the societal oppression of men of color (Espín, 1994), lesbians of color contend that one must understand the specific cultural factors that underpin lesbian oppression within their ethnic group (Greene, 1997; Lorde, 1984). Audre Lorde noted that Black lesbian feminists are seen as a threat to "Black nationhood" and that lesbianism is seen as a White women's problem. Thus, Black lesbians are caught "between the racism of white women and the homophobia of their sisters" (Lorde, 1984, p. 122). An inclusive lesbian feminist theory must address the concerns of lesbians of different races, ethnicities, and social classes (Espín, 1997; Greene, 1997).

In response to the multiple critiques of both traditional and lesbian feminisms, some lesbian feminists have embraced queer theory. Some lesbian feminists have characterized lesbian feminisms of the 1970s and 1980s as being "essentialist," or of overemphasizing commonalities of lesbian iden-
tity, sexuality, and community, and not attending adequately to the diversity of lesbians' lives and experiences (Garber, 2001; Rudy, 2001; Zita, 1994). In contrast, queer theory, which has its roots in postmodern and poststructuralist thought, seeks to deconstruct traditional categories of sex and sexuality, to "spoil and transgress coherent (and essential) gender configurations" (Luhmann, 1998, p. 141), and to support gender fluidity and flexibility. As noted by Kathy Rudy, queer theorists "defend a reconstruction of a multiplicity of genders as a way of disrupting the binary which keeps us locked into the hierarchical man/woman system" (2001, p. 209). Queer theorists challenge widespread assumptions about the connections between gender and sexuality and examine the perspectives of people who are marginalized or disparaged because of their sexual orientation or gendered experiences. Some queer theorists argue that the categories gay and lesbian create artificial divides between these two groups and that deconstructing these categories will also result in a collapse of other divisions, such as heterosexual and homosexual (Esterberg, 1997; Rabinowitz, 2002).

Queer theory and feminist theory share many commonalities and can be seen "as two branches of the same family tree of knowledge and politics" (Weed, 1997, p. vii). Queer theory allows for a discussion of sexuality that transcends identity categories such as gender and race and can encompass lesbian, gay, bisexual, transvestite, transsexual, and transgendered persons. It allows for an overarching, inclusive umbrella that can incorporate "queer heterosexuals" (Jagdose, 1996), and also emphasizes the possibility of experiencing a multiplicity of overlapping female sexualities. For example, to reclaim Black women's sexuality, one must make it visible (Hammonds, 1997). Queer theory increases the visibility of Black women's sexuality by allowing Black women to experience multiple female sexualities; thus, the need to compare Black and White lesbians or the expectation that Black women need to choose lesbian as a primary identity and race as a secondary identity disappears. Despite these advantages, queer theory is sometimes critiqued for ignoring oppression and experiences that are specific to women and lesbians, for privileging experiences associated with the male and public sphere, and for downplaying the role of feminism in outlining possibilities for liberation (Esterberg, 1997; Rudy, 2001). Deconstructing the notion of identity does not change the fact that a lesbian is a woman who negotiates a world that discriminates against her for both her lesbianism and her womanhood. Lesbian feminism needs to be attentive to issues of diversity and the multiplicity of identities; however, removing identities such as gender, race, or ethnicity from discussion is premature because oppression based on these factors remains pervasive (Esterberg, 1997).

In summary, lesbian feminism has played an important role in decentralizing heteronormality, whereas queer theory provides a critique of identity politics and the notion of fixed identities. Both lesbian feminism and queer theory emphasize the importance of (a) exploring multiple identities
and their relationships to oppression; (b) deconstructing and decentering assumptions about normative heterosexuality as well as the subtle and not-too-subtle ways in which heterosexism permeates psychological theory and notions about normality; (c) emphasizing social action; and (d) identifying and appreciating the diversity among those with marginalized sexualities with regard to age, social class, race, culture, and ethnicity.

Lesbian Feminism, Queer Theory, and Pedagogy

Consistent with themes addressed in the previous section, lesbian feminists argue that feminist teaching must include a commitment to making the invisible visible and to educating for social change (Crumpacker & Vander Haegen, 1987). Feminist pedagogy must include the experiences of sexual minorities, analyze homophobia and the oppression that ensues from homophobia, decentralize heterosexuality, and be attentive to the diversity among sexual minority groups. Lesbian feminists believe that the inclusion of lesbian experience is the first step to transforming the classroom environment. Inclusiveness can range from including one lecture on lesbian experience to an optimal situation in which information and discussion about lesbians are integrated throughout the course (S. Rose, 1996). Through the systematic integration of literature and discussions about lesbianism, heterosexuality becomes decentralized, requiring students to specify whether they are discussing heterosexual or lesbian concerns as well as encouraging them to analyze the differences and similarities among women. To make discussion truly inclusive, feminist educators must also address diversity among both heterosexuals and lesbians with regard to age, social class, race, ethnicity, and other social locations (Esterberg, 1997; Greene, 1997).

Homophobia is often the most extreme form of oppression experienced by sexual minorities and represents “a deadly form of prejudice and discrimination, not merely a phobic reaction” (Crumpacker & Vander Haegen, 1987, p. 65). Thus, the analysis of homophobia is essential to lesbian feminist pedagogy. Educators must be willing to address their own homophobia and any resistance they have to addressing lesbian and bisexual women’s concerns (S. Rose, 1996) and need to be prepared for conflict to arise when addressing homophobia (Chesler & Zuniga, 1991). A first step in addressing homophobia may involve clarifying the definitions of homophobia and heterosexism. Defining and redefining these terms, and analyzing the role these two phenomena play in the oppression of lesbians and bisexual women, helps broaden students’ perceptions of “who defines what and why.” This practice limits misinterpretations and thus minimizes the prejudice connected to homophobia (Crumpacker & Vander Haegen, 1987).

A discussion of lesbian feminist pedagogy is incomplete without addressing the notion of coming out. A great deal of controversy exists about who should be “out” and when, and many lesbian academics experience con-
flict about being out in academe. These issues are magnified, at least in part, by concerns about achieving tenure or experiencing potential discrimination from students and colleagues (Adams & Emery, 1994; P. Bennett, 1996; Davenport, 1996). Because radical lesbian feminist theory proposes that coming out is an act of social transformation that clearly decentralizes heterosexuality, the act of coming out would seem to be an essential component of feminist pedagogy. Many lesbians believe, however, that they place themselves at great risk by coming out. As a result, they may include course content about lesbians but remove personal disclosure from the equation. On the other hand, feminist heterosexual academics who teach lesbian content may be viewed as lesbian or bisexual, and thus, must make a decision about whether it is necessary for them to clarify potential misperceptions. Although theoretically, the educator's coming out may be viewed as a strong social and political act, the realities of the class environment and risk of job loss may preclude academics from making this choice.

Feminist educators share the belief that self-disclosure and personal narratives are useful tools for deconstructing the classroom hierarchy and providing alternative standpoints. Lesbian feminists suggest that educators need to be sensitive to the effects that coming out has on both students and educators. In addition to making personal choices about coming out, feminist educators must be sensitive to issues and concerns faced by students who are both in and out of the closet as well as avoid placing subtle pressure on lesbian and bisexual students to come out. Although coming out in the classroom may be a positive experience for many students, educators need to be sensitive to students' concerns and willing to address them openly.

In recent years, the literature on "queer pedagogy" has offered a shift in pedagogical emphasis (e.g., Britzman, 1995; Bryson & de Castell, 1997; Dilley, 1999; Luhmann, 1998; Quinlivan & Town, 1999; Rabinowitz, 2002). Susanne Luhmann characterized mainstream gay and lesbian pedagogical approaches as those that attempt to provide adequate and accurate representations of lesbians. The assumption behind these approaches is that "with representation comes knowledge, with learning about lesbians and gays comes the realization of the latter's normalcy, and finally a happy end to discrimination" (Luhmann, 1998, p. 143). Although the educator seeks to expand the definition of normal, heterosexuality is not necessarily deconstructed and often remains the implicit and natural standard of what is normal (Britzman, 1995). In contrast, queer theory deconstructs the very concept of normalcy, and offers a "querying pedagogy" that nurtures "pedagogic curiosity" (Luhmann, 1998, p. 148), which entails reading for difference rather than similarity, engaging in dialogue with oneself and others about how one has come to understand identity, and exploring the "infinite proliferation of new identifications" (p. 151).

In conclusion, lesbian feminists call for a pedagogy that values the diversity of lesbian and bisexual women's voices and allows for the decentraliz-
ing of heterosexuality. The classroom must be a place that analyzes societal
and individual homophobia and heterosexism to provide a space for toler-
ance in the learning environment. Finally, the classroom needs to become a
place where coming out and being out are viewed both as choices and as
political statements.

GLOBAL AND TRANSNATIONAL FEMINISMS

Global and transnational feminisms have emerged out of efforts to ex-
amine women’s experiences across national boundaries, analyze their inter-
dependencies, and build linkages and coalitions with feminists around the
world. To understand interconnections between women, one needs to ex-
plore the interplay between religion, colonialism, nationalism, multinational
systems, and gender (Saulnier, 1996; Tong, 1998). Global feminists operate
from the assumption that the circumstances, choices, and experiences of
women in one part of the world have an impact on women in other regions.
For example, Western women’s efforts to ban harmful birth control methods
may be successful in removing them as alternatives in the West, but an un-
anticipated consequence may be the imposition of these devices on women
in other, less wealthy parts of the world. Any local feminist efforts must take
into account the global implications of feminist activity (Burn, 2000; Saulnier,
1996; Tong, 1998).

Economic issues and the impact of multinational systems on women
are especially important to global and transnational feminists. Many goods
sold in the United States are produced in other countries, and a high propor-
tion of factory workers who produce goods for limited remuneration are
women. Multinational business practices and international monetary poli-
cies often have a significant impact on the social structure of other countries.
These companies have often chosen “third-world” countries as locations for
major factories because employers are able to pay workers low wages and can
be less attentive to health, safety, and pollution standards. The monetary
lending and repayment policies of powerful institutions such as the World
Bank and the International Monetary Fund may also trigger wage reductions
and cutbacks in public services (e.g., child care and health). These economic
issues have very significant consequences for women, who are typically re-
ponsible for practical matters related to family survival, and represent 70%
of people around the world who live at the absolute poverty level (Basu,
2000; Kirk & Okazawa-Rey, 2001). Many global feminists note that women’s
exploitation as inhabitants of the third world is often more virulent than
their oppression as women. Like many women-of-color feminists, many
women around the world prefer the label womanist instead of the label femi-
nist, because it implies a commitment to the survival of a people and their
society (Saulnier, 1996; Tong, 1998; Ward, 2002). Women throughout the
world often see general economic and political issues as more critical to their oppression than issues that are traditionally defined by Westerners as gender issues (Burn, 2000; Peterson & Runyan, 1999; Saulnier, 1996).

The exploitation of women through sex trafficking, prostitution, and sexual violence is another important emphasis of global and transnational feminisms. Sex tourism is a major economic enterprise and often intersects with modernization, capitalism, and colonialism in supporting the oppression of women. A related issue is the use of rape as a weapon of war to destabilize a country, reinforce the domination of one group over another, or accomplish ethnic cleansing. Global feminists work together to provide refuge to women and challenge governments to create policies that can protect women from abuses (Anderson, 1999; Saulnier, 1996).

Global feminisms challenge Western feminists to recognize that each woman lives under unique systems of oppression and that Western feminists have sometimes promoted the intrusive, colonial, patronizing, or disrespectful treatment of women around the world (Burn, 2000; Hase, 2002; Lips, 2003; Ward, 2002). One ethnocentric practice of Western women has been the tendency to view women in other parts of the world as passive victims who need Western women's expertise and insight to overcome oppression. In reality, many successful and culturally sensitive grassroots feminist efforts are being enacted around the world, and Western feminists can learn much by observing these activist efforts, gaining information about the powerful impact of feminist efforts around the world, and forming coalitions and alliances with these women's groups (Anderson, 1999; Burn, 2000; Tong, 1998).

A major unresolved issue is the degree to which global feminists should adopt the values of cultural relativism. To what degree can one culture or group of women judge the acceptability of another culture's standards? A major challenge facing global feminists is to find some balance that allows for the transcendence of ethnocentrism but the rejection of a form of relativism that seems to condone virtually any behavior as long as it is acceptable within a specific culture. These behaviors include acts such as female circumcision, domestic violence, sexual violence, bride burning, or honor killings of women who have been "dishonored" by rape. Global and transnational feminists focus on the importance of respecting difference but are still struggling to deal effectively with cultural differences that contribute substantially to the oppression of women (Burn, 2000; Tong, 1998; Ward, 2002). Mary Maynard (1996) proposed that current postmodern arguments in feminism have contributed to overly cautious attitudes about making value judgments regarding practices that are harmful to women. She argued that our fear of operating from a "position of voyeuristic privilege" (p. 19) has often led Western feminists to romanticize the lives of women in other countries and uncritically support practices of male domination in a variety of cultures around the world. To resolve difficult questions about culture and gender, it is important to distinguish between cultural relativism and respect for other
cultures. Whereas cultural relativism offers no common ground between women and implies that one must view all cultural practices as acceptable, respect for culture encourages individuals to explore and understand another culture on its own terms without necessarily condoning all practices. Also, it is useful to differentiate between advocacy and appropriation. Appropriation involves redefining and reworking women's issues in Western terms, which often results in alienating and objectifying women from non-Western traditions. In contrast, advocacy implies that women around the world will speak on their own behalf and that Western feminists can become informed, and in turn, educate others about experiences of women around the world.

Global and Transnational Feminisms and Pedagogy

The global feminisms focus on not only the needs and issues of ethnic minority groups within the United States but also the concerns of people throughout the world. Educational efforts should also attempt to impart multinational and transnational ideas in addition to multicultural ideas as typically defined by Western psychology. Also, education should emphasize the interdependency of members of the global village, the manner in which the individual decisions of persons in the West may affect persons in less privileged countries, and how certain Western practices may oppress these persons or repeat colonial practices of the past.

Third, education must challenge the ethnocentrism of our advanced society by listening and learning from women and men around the world. Michiko Hase (2002) observed that students often show interest in "'exotic' issues affecting third-world women while showing little interest in the ways in which the United States—its government, its corporations, and U.S.-dominated international institutions—shapes (and even dictates) the process of globalization” (p. 93). Dealing effectively with student resistance to topics such as nationalism is an especially important feature of multicultural feminist pedagogy. By becoming informed about feminisms and social activism around the world, Western feminists gain insight about the limitations of feminisms as well as information about successful international strategies that can be adapted and applied to challenges faced in the West. Fourth, training for building effective coalitions and social activism across cultures will become essential as changes related to telecommunications, transportation, international events, and economics increasingly link citizens throughout the world (Kirk & Okazawa-Rey, 2001; Marsella, 1998).

THIRD-WAVE FEMINISMS

Third-wave feminisms, which encompass the feminist belief systems of many younger women who first defined themselves as feminist between the early 1990s and the present, are built on the contributions of second-wave
feminists to feminist theory and practice during the past 30 years. Although expressing gratitude to feminists of their mothers’ generation, third-wave feminists have expressed disappointment that second-wave feminists have sometimes characterized their generation as postfeminist, narcissistic, self-obsessed, disorganized, consumed by trivial concerns, and as “divorced from matters of public purpose” (Bellafante, 1998, p. 60). Third-wave feminists have also been critical of some aspects of second-wave feminism, occasionally characterizing it as inflexible and dogmatic and too concerned with political correctness and as promoting “rules” about what one must believe and do to be a “real” feminist (Walker, 1995).

A major goal of young feminists has been to reclaim feminism on their own terms, to correct what they perceive as some of the inflexibilities and mistakes of the previous generation, and to replace some of the distortions of feminism that have permeated American culture in recent years. Although feminists of the second wave needed to raise awareness of sexism and other oppressions through raising consciousness, third-wave feminists face the challenge of changing consciousness by influencing the perceptions of those who have been exposed to a feminist backlash and pejorative descriptions of feminism (Siegel, 1997). They recognize the major economic opportunities available to them as daughters of the second wave and the significant social change brought about by new understandings of issues such as sexual harassment, reproductive freedom, and affirmative action. However, they have been critical of the previous generation’s limited progress combating major social issues such as the AIDS epidemic, violence against women, economic crises, and ecological concerns. Young third-wave feminists have also expressed dismay about the presence of stereotypes that portray feminists as hating men or refusing to shave their legs. They also speak to the impossibility of living by the rules of second-wave feminism and express the need to define feminism in their own terms (Baumgardner & Richards, 2000; Findlen, 1995; C. M. Orr, 1997; Walker, 1995).

Third-wave feminists have sought to fight a feminist backlash in the larger culture by proposing feminisms that are flexible, expand the public’s view of what it means to be feminist, and allow women to express their individuality and uniqueness. Leslie Heywood and Jennifer Drake (1997) characterized third-wave feminism as dealing with the contentious climate surrounding feminism by developing “modes of thinking that can come to terms with multiple, constantly shifting bases of oppression in relation to the multiple, interpenetrating axes of identity, and the creation of a coalition politics based on these understandings” (p. 3). Third-wave feminisms draw “strategically” (Heywood & Drake, 1997, p. 3) from a variety of feminisms, including second-wave feminisms, women-of-color feminisms, working-class feminisms, and prosex feminisms. They also emphasize the variable nature of oppression and that the experiences deemed oppressive by one individual or group of women may be experienced as benign or nonoppressive by another.
Finally, Heywood and Drake pointed out that although “different strains of feminisms directly contradict each other” (p. 3), it is possible to transcend these contradictions and create a hybrid feminism that is meaningful to contemporary women and men.

In keeping with their desire to endorse a feminism of action, third-wave feminists have also been involved in a wide variety of activist causes, such as voter registration, health care costs, parental laws related to abortion, sex education, violence against women, subtle forms of racism, HIV infection, equal gendered access to the Internet, global issues in feminism, child sexual abuse, eating disorders and body image, self-mutilation, and sexual health (Baumgardner & Richards, 2000). The emphasis on organizing across categories that have often divided individuals can be seen in the mission statement of Third Wave, which reads as follows: “Third Wave is a member-driven multiracial, multicultural, multisexuality national nonprofit organization devoted to feminist and youth activism for change” (cited in Heywood & Drake, 1997, p. 7).

Third-wave feminists have often emphasized the “personal” dimension of “the personal is political.” Their writings have often been autobiographical, and several anthologies consist primarily of personal accounts of encountering feminism (e.g., Findlen, 1995; Walker, 1995). Many third-wave feminists believe that the political implications of feminism are often most clearly revealed in autobiographical writings, which are more accessible than academic writings to a wide audience and convey an appreciation for diversity of experience. The Internet and “zines” have become important methods for sharing ideas and theories as well as for building activist coalitions (Baumgardner & Richards, 2000; Findlen, 1995; C. M. Orr, 1997; Siegel, 1997).

In summary, third-wave feminists have highlighted the important of recognizing multiple identities and rejecting polarities or convenient dichotomies such as male–female or good–evil. Thus, they tend to express appreciation for feminisms such as global feminism and women-of-color feminisms. Third-wave feminists have aspired to be honest about the daily ambiguities, contradictions, and messy dilemmas that confront them. Many published personal narratives embrace seemingly contradictory identities such as being feminist and Christian, being male and feminist, desiring to be “treated as a lady” and being feminist, wanting to be married and devote oneself to the care of children while being a feminist, working as a model and participating in the beauty culture while also being feminist, or enjoying hip-hop music (which is often identified as antifeminist) and being feminist (Findlen, 1995; Walker, 1995).

**Third-Wave Feminisms and Pedagogy**

Productive conversation across feminist generations is sometimes difficult. Whereas third-wave women have been frustrated with a lack of respect
accorded them by women of the previous generation, second-wave feminists have expressed concern that younger feminists have been inclined to describe the second wave’s contributions in monolithic terms and to label these ideas as obsolete or irrelevant. Gloria Steinem has cautioned young feminists against “reinventing the wheel.” Generational dynamics can also be replicated in the classroom and among different generations of academics. An important task for feminist educators is to identify ways of discussing generational themes and differences in a manner that conveys respect and appreciation for difference.

Younger women can sometimes feel intimidated by the erudite writings of academic feminists, and feel that it is important for young feminists to have spaces for formulating their own feminisms in informal discussion groups, focus groups, Internet chat options, and local zines (Rubin & Nemeroff, 2001). In contrast to the consciousness-raising groups of second-wave feminists, which focused on shared aspects of oppression, third-wave feminist discussions tend to emphasize the diversity of meanings and activities of feminism. In keeping with new forms of communication, chapters on feminist pedagogy now focus on topics such as meeting in cyberspace (E. C. Rose, 1998), becoming “webbed women” (Pramaggiore & Hardin, 1998), and as facilitating “cybergrrrl education and virtual feminism” (McCaughey & Burger, 1998).

Third-wave feminisms also contribute important knowledge about the complex intersection of historical events and feminisms. Second-wave feminisms emerged in the midst of strong human rights movements, including the civil rights movement, the women’s movement, and peace movements. Young feminists must become engaged with social justice in a much more complex society in which opportunities for activism may sometimes seem less obvious. Whereas many blatant human rights violations related to racism and sexism have decreased, the everyday experiences of subtle racism, sexism, and heterosexism as well as the subtle and invisible benefits of privilege are woven intricately into the fabric of society. Although equally harmful, these isms and forms of privilege are often more difficult to see and challenge directly. Enacting the principles of feminist pedagogy may be even more complicated than it was 20 years ago.

Third-wave feminists have encouraged academic feminists, who are the most prolific creators of theory, to become more flexible about the manner in which they communicate their work. Open-mindedness on the part of feminist educators about a variety of issues, such as how feminism and activism should be defined, is also necessary. What appears on the surface to be a “nonfeminist” comment on the part of a student may reflect her or his struggle to come to terms with difficult human rights issues. When feminist educators can recognize why students hold specific worldviews and imagine the world as their students see it, they are most likely to be effective as mentors and teachers.
THE DIVERSITY FEMINISMS: A SUMMARY OF IMPLICATIONS

Some major implications of the diversity feminisms are that educators need to be consistently aware of how language and meaning are produced or reproduced in the classroom and how power and oppression influence knowledge, classroom dynamics, and student-teacher interactions. Of particular importance is the need for educators to scrutinize their own practices, assumptions, and beliefs about power, oppression, empowerment, and social change. In the paragraphs that follow, we summarize some of the major implications of the diversity feminisms for multicultural feminist pedagogy.

First, the diversity feminisms theorize from difference and work toward moving perspectives that have been marginalized to the center of inquiry. The diversity feminisms emphasize how power influences “canons” of knowledge and question unexamined assumptions and norms (Bell, Morrow, & Tatsoglou, 1999). Second, reality is complex and multifaceted, and an inclusive feminist pedagogy is facilitated by an analysis of a complicated matrix of oppressions and privileges. A single person may experience privilege by virtue of some identity statuses (e.g., gender or race) as well as oppression based on other statuses (e.g., class, race, or sexual orientation). Third, knowledge and identity are socially constructed. Knowledge and identity are situated in specific cultural and historical contexts and are influenced by whether one is an outsider or insider in these contexts. Exploring multiple identities and knowledge bases as well as the contexts in which specific components of identity or knowledge become salient is central to a pedagogy that is multicultural and feminist (Kirk & Okazawa-Rey, 2001).

Fourth, the diversity feminisms emphasize the importance of activism and provide a foundation for pedagogies of activism and social change. However, any one analysis of oppression is incomplete; various participants in social change may foreground or emphasize different goals. Important qualities and skills for pursuing social change include flexibility, a self-reflective attitude, a recognition that “our experiences of others will always be partial” (Hoodfar, 1997, p. 213), the ability to form alliances across difference, and the willingness to work at the borders and intersections of various groups’ interests (Hoodfar, 1997; Kirk & Okazawa-Rey, 2001). Fifth, learning to speak for oneself is an empowering activity. However, given the tendency of individuals to “center” their personal experiences, learners often have difficulty listening actively and attentively to the perspectives of others, especially when the voices of others have been marginalized. Helping students develop skills for listening and weighing perspectives related to difference is an important component of the educational process (Bell et al., 1999).

Sixth, when dealing with issues of difference and oppressions that may be played out in classroom dynamics, a “safe” pedagogy may not be possible (e.g., hooks, 1994). However, a “safer pedagogy” may be supported through the development of classroom guidelines for confidentiality, conveying re-
spect, listening, and giving effective feedback (Bryson & de Castell, 1997).
Seventh, centering or foregrounding difference may be especially difficult for
students from privileged backgrounds. Altering one’s worldview is especially
difficult if it challenges the positions of power and privilege one enjoys. Peda-
gogical practices that help students understand structural dynamics that fa-
cilitate privilege and oppression and challenge myths associated with indi-
vidualism and meritocracy are important. However, overcoming resistance
to this new learning is often complicated and requires student openness to
self-reflection and self-confrontation (Bell et al., 1999). Eighth, self-reflec-
tive attitudes and activities and an exploration of the impact of one’s
social identities, privileges, and oppressions provide a foundation for con-
sidering the impact of multiple identities on the lives of others. Self-reflec-
tion is a never-ending process and requires ongoing openness to modifying
one’s frameworks.

Ninth, dialogue and critical questions that call on learners to consider
underlying assumptions that give rise to specific points of view are essential
catalysts for moving learners and educators beyond merely validating their
subjective reactions or reinforcing the notion that “individual experiences
are valid in and of themselves and do not need to be explored further” (Bell
et al., 1999, p. 33). Examples of questions that facilitate critical reflection
include the following: (a) What are the basic assumptions and values that
give rise to this person’s experience and perspectives? What are the assump-
tions for defining normal or typical? (b) What circumstances, cultural fac-
tors, historical events, personal experiences, privileges, and oppressions have
influenced this person’s or group’s viewpoints? (c) Whom and what does this
person or theory address? Who or what is left out? Why has this perspective
become popular or why has it been excluded? Who benefits from this point
of view? (d) What are the implications of this person’s view, experience, or
theory? Finally, pedagogies associated with the diversity feminisms call for
consistent attention to the positionality of educators as well as students. The
social locations and identities of the educator and the particular and (often
complex) mix of students in a given classroom affect pedagogical process and
outcomes, their openness to content associated with difference, and their
willingness to be changed by this content.

Each of the feminist pedagogies discussed in this chapter is built on the
goal of liberating learners, and thus, the content being taught needs to be
inclusive and pluralistic. Theorists, researchers, and practitioners need to be
careful to avoid the “add-and-stir” approaches to women of diversity (Greene
& Sanchez-Hucles, 1997). As such, texts and readings need to explore the
lives of women from the perspectives of people of diversity, be based on cul-
turally sensitive definitions of constructs such as gender roles, and focus on
the strengths and coping functions of behaviors rather than on behaviors
that represent weaknesses or exceptional patterns when compared to domi-
nant groups.
In summary, the feminisms discussed in this chapter are characterized by many similarities, including a focus on power and privilege and an emphasis on difference. However, each of the diversity feminisms offers specific pedagogical strategies for addressing the specific concerns of that feminist position (e.g., women-of-color feminism or lesbian feminism). It is likely that an integration of these pedagogical positions may result in students and educators broadening their understanding and awareness of diversity.