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Reviewed by Amanda Harmon Cooley
North Carolina A&T State University

In *Feminist Pedagogy: Looking Back to Move Forward*, the editors, Robbin D. Crabtree, David Alan Sapp, and Adela C. Licona, provide a diverse variety of selections from many authors that reflect the multifaceted issues of feminist pedagogy. The Introduction is particularly helpful in detailing the expansive nature of this title concept as it defines feminist pedagogy both as “a particular philosophy of and set of practices for classroom-based teaching that is informed by feminist theory and grounded in the principles of feminism” (p. 1) and as “a movement against hegemonic educational practices that tacitly accept or more forcefully reproduce an oppressively gendered, classed, racialized, and androcentric social order” (p. 1). With these definitions in place, the Introduction then traces the roots and characteristics of feminist pedagogy, highlighting its connections to Deweyan education, the

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advancement of critical pedagogy, and actual feminist social practice. Then, the editors conclude the Introduction with a structural outline of the volume, which is separated into three discrete, but interconnected, substantive parts: Feminist Pedagogical Theory and Praxis, Pedagogical Practices in the Feminist Classroom, and Race Matters: Intersectional Analyses of Classroom Dynamics. Finally, the Introduction provides a preview of the two comprehensive bibliographies that appear at the end of the book, which are useful for course syllabi and reading lists. Given the nature of this edited work, three model selections, one from each of the book's substantive parts, are outlined in this review.

Within the first section of the book, the editors highlight several chapters that focus on the theory of feminist pedagogy, as well as how this theory evidences itself in the practice of teaching. In one of these selections, "Scholarship on the Other Side: Power and Caring in Feminist Education," Rebecca Ropers-Huilman takes an introspective gaze at three scenarios from her own learning and teaching experiences by using the dual lenses of power and caring—concepts that are often at the core of feminist pedagogical discourses. In her first examined scene, the author details a small, seminar class that she audited in graduate school. Through this experience, Ropers-Huilman experienced care in her student-teacher relationship, and, she concomitantly experienced power in her sharing of additional texts with other students in the class to further advance the classroom dialogue. Ultimately, this experience made her "value inclusive classrooms wherein power is used to care about, for, and with others" (p. 48). She extrapolates upon this experience by couching her understanding in the seminal literature on care by Nel Noddings. In the second examined scene, Ropers-Huilman examines her experience as a new assistant professor and her struggles with attempting to balance power and care in the classroom. In the final scene, the author explores an attempted change to a syllabus. Through this experience, she "recognized the instability of [her] guarantees, the flexibility of [her] assurances, and the sound 'rationale' that students were using when they distrusted [her] attempts to enact power and care" (p. 52). The descriptive and candid lessons that Ropers-Huilman

Robbin D. Crabtree is the Dean of the College of Arts and Sciences and a Professor of Communication at Fairfield University. David Alan Sapp is an Associate Professor of English at Fairfield University. Adela C. Licona is an Assistant Professor of English at the University of Arizona.

shares throughout this selection are lessons that teachers from all backgrounds should be able to incorporate into their teaching *and* their learning.

Within the second section of the book, the editors showcase actual pedagogical techniques and their relationship to feminist pedagogical theory. In “Bringing Different Voices into the Classroom,” Julia T. Wood details a pedagogical exercise that she has employed in one of her women’s studies courses with the aim of “encourag[ing] all students, male and female, to understand and appreciate different moral perspectives” (p. 138). The context of this pedagogical technique was premised on a real interchange between one of her female students and two of her male students. In this dialogue, the female student explained that she had opted to not attend graduate school in order to care for her ailing father. The male students then voiced opinions that generally reflected that she should not sacrifice her own goals for the expectations of her father. The female student was silent thereafter. Instead of disregarding this exchange, Wood took it as an opportunity to ask all of the students in the class to provide answers as to what they heard each of these students say, as to what feelings these students likely had in voicing their statements, and as to what response was wanted by the female student. The dialogue that followed the provision of these answers unfolded in multiple classes of open conversation and reflection. As a result of this initial exercise, Wood has formalized it into a case study. The implementation of this study has generated several important conclusions, which include: 1) the unit “discourages the misperception that gender and gender-associated behaviors are rigidly fixed by biology” (p. 147) and 2) the unit shows that there may be “multiple [voices] beyond what encrusted and androcentric perspectives have allowed us to envision” (p. 147). This latter finding contrasts with some of Carol Gilligan’s arguments in *In a Different Voice*. Similar to the practices shared by Ropers-Huilman, Wood’s pedagogical technique is of value to classes in a variety of milieus.

The third section of the book focuses on the “role of critical race theory, including how it has broadened, deepened, and

sharpened feminist thought in recent years” (p. 14). In “Negotiating Tensions: Teaching about Race Issues in Graduate Feminist Classrooms,” Anne Donadey examines her experiences in teaching a graduate seminar course that was designed “to expose students to the richness of feminism’s multiple discourses and to explore some of its contested terrains” (p. 211). In teaching this course, she noted that certain students “refused to engage issues of race and racism and tried to steer the class discussion back to a monist, gender-only focus” (p. 211). Donadey was taken aback by this resistance; this was the impetus to explore this area in her scholarship. Similar to Ropers-Huilman and Wood, Donadey proffers a balanced and critical analysis of her own teaching practices. Specifically, in this chapter, she focuses on the concepts of “safe space” and “student voice,” as well as on student resistance to intersectional approaches to teaching and learning. What her examination yields for teaching critical race theory alongside a feminist pedagogy are several helpful strategies, which include “anticipate resistance[,] . . . make the interaction part of the discourse of the classroom[,] . . . engage students in one-on-one dialogue outside of class[,] . . . resist the urge to identify with or protect the resisting students[,] . . . [and] refuse to engage recurring racist arguments” (pp. 221-222). Like the preceding reviewed authors, Donadey provides progressive academicians with an important structural map for the advancement of equally progressive pedagogy.

Overall, each of the chapters of *Feminist Pedagogy: Looking Back to Move Forward* supplies a substantial and resourceful foundation for teachers, students, and scholars who are interested in feminist pedagogy and feminist theory. In addition to challenging traditional teaching practices and advocating for new and innovative ones, the volume confronts the presuppositions of the traditional educational discourse. The inclusive attitudes of the authors and the editors to seek out new literatures, texts, exercises, and media showcase the importance of expanding the canon of best teaching practices. In times when conservative news outlets and political organizations yield tremendous influence, this work stands as a refined counterpoint to the often myopic opponents of feminist pedagogy. Clearly, this

volume successfully lays the groundwork for progressive, feminist pedagogy and education. Still, it would seem that a further challenge remains in connecting this literature to pedagogical practices and theories in fields that are still dominated by orthodox thinking. Further, it remains to be seen what the future strategy will be in advancing the multiple goals of feminist pedagogy when faced with reluctant students, ambivalent school administrations, or state funding authorities that are focused on other priorities. Despite these potential barriers, it is texts like this one that will work to fight against hegemonic power structures in classrooms and in society, now and in the future.

About the Reviewer

Amanda Harmon Cooley is an Assistant Professor of Business Law at North Carolina A&T State University. Her research interests include women's issues and the law, education law, and contracts. She has a J.D. from The University of North Carolina at Chapel Hill.

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Editors
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