

This paper examines the development and impact of Chicana/mestiza consciousness and the creation of third spaces as a means of regeneration, collaboration and border crossing. Prior to the 1980s, the discourse of multiculturalism was minimal, yet with the current political and social tensions it is important to enhance and incorporate Chicana feminist theory in higher education settings. Utilizing Chicana mestiza theory as a lens, I expand from traditional interpretations of women consciousness as articulated by Belenky et al. (1986) and identity development models as presented by Jones et al. (2007). This article examines how Chicana feminist theory contributes to women's consciousness framework. In addition, I discuss the way race, class, and sexuality is articulated in Chicana identity development and outline how Chicana consciousness is produced and disciplined through spaces. I draw for a two part strategy that entails first, the reconceptualization of consciousness and multicultural identity through the work of Anzaldua, and second, the fostering and support of third spaces in higher education.

*Keywords:* Chicana feminist theory, intersectionalities