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## THIRD SPACE IN EDUCATION: THEORETICAL AND APPLIED DIMENSIONS OF HOMI K. BHABHA'S CONCEPTS\*

**Introduction:** Contemporary education operates in a complex socio-cultural, technological, and migratory reality that challenges previous models of knowledge transmission and classroom relationships. In response to these challenges, concepts that facilitate inclusive, dialogical, and critical approaches to education are being increasingly adopted. One such proposal is the theory of the Third Space by Bhabha (1994).

**Research Aim:** This article aims to analyse the potential and demonstrate applicability of the Third Space concept in various areas of education, including intercultural, migration, language, inclusion, community, and teacher education. The author intends to identify the conditions under which the Third Space becomes an arena for educational and social transformation.

**Evidence-based Facts:** The results of the research on the application of the Third Space theory to educational practices show its potential to break down hegemonic structures and to build an educational community in different domains: integrating students' school academic knowledge with their home knowledge for the development of differentiated competences, negotiating cultural identities and bridging linguistic and institutional barriers, or using one's own experiences as an educational resource. Its application in teacher education fosters democratisation of relationships by dispersing hierarchies and holding workshops simultaneously in universities and schools.

**Summary:** Bhabha's (1994) concept of the Third Space is an analytical and practical tool that offers significant possibilities for transforming specific educational practices and the quality of their participants' relationships. It also makes it possible to redefine student and teacher roles, supports development of intercultural, communicative, and critical competences, and creates conditions for inclusive, emancipatory, and transformative education. The article presents a theoretical framework and practical solutions for designing dialogical learning environments in contemporary schools, without rejecting previous solutions, but rather enriching and developing them to create new qualities relevant to current needs.

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## INTRODUCTION

Today's educational reality is characterised by dynamic cultural, linguistic, and social diversity, which poses new and complex challenges for schools and educational institutions. In response, educational theorists and practitioners are considering various concepts that would enable transformation of educational practices towards greater openness to otherness, dialogue, inclusion of diversity, and transcultural integration. One of these is the concept of the Third Space, which delineates the area of collective action that arises where different cultures, languages, and identities meet. Through this interaction, it becomes possible to establish shared meanings and create new forms of cultural coexistence. The unsynchronous temporality of global and national cultures opens up a cultural space – the Third Space – where the negotiation of incomparable differences creates the tension characteristic of borderline existences' (Bhabha, 1994, p. 218).

As one of the leading theorists of postcolonialism and Professor of literature at Harvard University, Bhabha has produced significant work on identity, culture, and power relations in the context of colonialism and its legacies. In a landmark book *The Location of Culture* (1994), the author develops a concept of Third Space as a fundamental category of analysis to capture the dynamics of cultural relations in the context of globalisation and migration. In Bhabha's terms, the Third Space is not a simple amalgamation of two cultures: dominant and subordinate. It is a non-physical, hybrid area emerging at the intersection of different cultures and discourses. In Bhabha's approach, it is in this space that it becomes possible to negotiate meanings, redefine identities, and create new cultural forms. It also reveals a possibility of resistance to hegemonic structures and reinterpretation of imposed interpretations, making this concept a valuable analytical tool in the study of culture, education, literature, identity, or politics. The Third Space is a conceptual intermediate zone, where different cultures intersect and through this encounter, new, unpredictable meanings and identities emerge. A new quality is created within it, which is not a simple compromise, but a field of dialogue, dynamic tensions, and creativity (Bhabha, 1994).

In developing The Third Space concept, Bhabha draws inspiration from the psychoanalytic theory of Lacan (1977), particularly understanding of "lack" and the role of language in shaping subjectivity. On this basis, Lacan interprets identity not as something fixed but as a construct, subject to constant change. Discourses, understood in the spirit of Foucault (1977) as historically contingent arrangements of knowledge and power that define ways of speaking, thinking and understanding social reality in a particular historical and cultural context, play an important role

in this process. Also evident here is the inspiration of Benjamin's (1996) theory of history. The author's thesis, titled "On the Concept of History" challenges a linear vision of history and emphasises the potential of marginalised voices. Bhabha also draws on the deconstructive thought of Derrida (2004), particularly the notion of difference (*différance*), which allows us to treat meaning as eternally deferred and elusive. Elsewhere, Derrida (1997) points out that authentic emancipation cannot be based on absolute foundations, since even the pursuit of truth or universalism can itself become an instrument of oppression. In this sense, emancipation in Derrida assumes the character of an endless task, a 'right to question,' a constant deconstruction of established orders, and the opening up of space for otherness and what remains undefined. Bhabha's construction of the Third Space thus situates the site of intervention in established structures of power and meanings. This concept has particular relevance not only in the analysis of postcolonial relations but also in educational, migratory, and identity contexts, where cultural diversity becomes the starting point for creative and critical reinterpretations (Bhabha, 1994). The unsynchronous temporality of global and national cultures opens up a cultural space – the Third Space – where the negotiation of incomparable differences creates a tension inherent in borderline entities. As a result, new hybrid and transitional identities emerge (Bhabha, 1994, p. 218, after Gomez-Pena, 1992).

## RESEARCH PROBLEM AND AIM

The Third Space, as a heterogeneous space located at the point of contact of all diversity, represents an essential tool for analysing and reinterpreting educational practices in a world characterised by dynamic changes in every sphere of its existence. Contemporary educational challenges require an approach that integrates diversity in a structured way and promotes dialogue. Examples of such integration include increasing migration processes, cultural, communicative, and technological globalisation, and growing inclusionary needs. The purpose of the analyses undertaken in this article is to identify those educational areas in which implementing the assumptions of the Third Space concept finds its practical application, and to indicate specific actions in each of them, especially in light of the observed pace, scope, and quality of socio-cultural transformations.

## METHODOLOGY

Analysing Bhabha's concept of the Third Space in the context of contemporary education is crucial for several reasons. First and foremost, today's societies are characterised by increasing cultural, linguistic, and social diversity, which poses

new challenges for educational systems regarding inclusion, integration, and social justice. Understood as a space for negotiating and co-creating relationships between disparate discourses, Bhabha's (1994) concept offers a theoretical and practical framework for transcending binary oppositions and creating hybrid forms of knowledge and identity. Conclusions drawn from this analysis enable us to critically examine dominant educational models, which often merely reproduce existing narratives, and then develop them as humanistic responses to current social conditions and needs. Moreover, analysing the Third Space concept through the lens of socially engaged educational activities reveals possibilities for applying its essential premises to specific educational spaces, making them more compatible with the rapidly changing reality (Bauman, 2011).

### EVIDENCE-BASED FACTS

In a world of complexity, mobility, and cultural polyphony, the Third Space appears to be a systemic need. Indeed, it offers an opportunity for inclusion, democracy, and authentic learning that extends beyond the school classroom. It becomes a laboratory for new models of relationships and a new understanding of knowledge – co-created, reflective, and rooted in real educational experiences.

Several key dimensions can be identified in the concept of the Third Space. First of all, it is necessary to mention the transcultural dimension, which emphasises the importance of the quality of interaction between different cultures and their mutual interpenetration and co-creation. Here, cultural identity is not seen as stable and homogeneous, but as hybrid, changeable, and constantly negotiated. Equally important is the dialogical dimension, which brings to the fore the need for constant communication, openness to diversity, and readiness for reflexive interaction with the 'other' encountered. The constituent elements of the Third Space can be described on several levels of meaning. Firstly, the notion of hybridisation, understood by Bhabha as a process of creating new cultural qualities from existing elements, is relevant. Secondly, resistance to hegemonic structures of knowledge and power is enabled by the Third Space, which allows for a critical approach to imposed meanings. Thirdly, its essential ingredient is the idea of ambivalence, understood as a state of uncertainty and constant tension between different points of view, which leads to the emergence of new interpretations of them. This common space, in the context of education, refers to the place where different forms of theoretical academic knowledge, school practice, institutional knowledge, and students' everyday experiences (Moje, 2004a), as well as inter-institutional and community cooperation, formal and informal education, intersect. Integration of the formal space (school) with informal spaces (family, peer group, community) helps make education more responsive, flexible, and embedded in

the real context of students' lives. They are what co-creates the hybrid field of educational transformation (Cohen et al., 1999; Gutiérrez, 2008; Zeichner, 2010). They allow for active transformation of meanings in the course of interaction. The ensuing dialogue becomes a tool for building a learning community based on mutual recognition, critical reflection, and openness to otherness (Moje et al., 2004b). In this view, the Third Space is a dynamic sphere for the encounter of equivalent values, and education acquires a relational and participatory character. It provides an opportunity to recognise and describe those educational situations in which participants learn from each other, co-creating new forms of understanding and empathic understanding, rather than merely reproducing pre-established content and norms imposed by formal educational structures. In this space, there is not only a simple interpenetration or coexistence of disparate traditions, but also an interactive reformulation of them, resulting in new qualities that are not copies or compromises, but the outcome of negotiation and creative transformation. In this sense, the Third Space is emancipatory, as it makes it possible to question the dominant discourse through interaction and co-presence of diverse perspectives (Bhabha, 1994; Giroux, 2005).

Bhabha's concept is finding increasing application in education, due to its possibility to be taken into account in multicultural, transformational (concerning the environment in which the school, student, and teacher function), and critical contexts. It paves the way to breaking down traditional hierarchies and pedagogical schemes, with the result that the student ceases to be a passive recipient of imposed content and becomes an active participant in the learning process, who not only assimilates knowledge but also co-creates it with peers and teachers. This approach fosters integration of students' diverse cultural and linguistic experiences, which significantly increases their engagement and motivation to learn. In educational practice, this is manifested, among other things, through introduction of trans-languaging methods (Aziz, 2024), elements of critical pedagogy, interdisciplinary projects, and artistic performance activities.

In the context of intercultural education and working with students who have a migrant experience, the Third Space provides an opportunity to build a more equitable, student-centred learning environment. Here, the classroom can be seen as a place for integrating students' school knowledge with cultural and linguistic resources (Gutiérrez, 2008), which has been shown to foster development of students' identity as well as functional and cultural competence (Gutiérrez, 2008; Moje et al., 2004; Tatham, 2023). Particular successes have been reported in working with students from migrant and multilingual families, where the Third Space acted as a mediating space for negotiating cultural identities and breaking down language barriers (Aziz, 2024). Bhabha (1994) specifically emphasises the need to move away from the transmissive model and turn towards a dialogic model, where students and teachers jointly create a teaching-learning space through negotiating mean-

ing and active involvement of all participants in the educational process. Translanguaging, which is the ability to flexibly use more than one language for thinking, learning, or problem-solving (Li, 2018), allows teaching materials to be used in multiple languages, enables students to operate freely with their linguistic abilities, and builds their sense of competence. These languages are then seen as coherent parts of a person's integrated cognitive system, rather than separate, independent skills. By recognising and incorporating minority languages in linguistically diverse classrooms into the dominant language, the Third Space becomes an emancipatory practice – students can move between linguistic codes, creating new meanings (Li, 2011). This concept has practical applications in the field of language education and language teaching itself. In opposition to traditional approaches to language teaching often based on an assimilationist model that assumes dominance of the target language and culture, thus marginalising students' mother tongues, Bhabha proposes thinking of the educational space as a Third Space in which students can creatively combine linguistic, cultural and identity resources – creating hybrid forms of communication and meaning (Bhabha, 1994; Gutiérrez et al., 1999). In the resulting space of functioning, individuals with migratory experience are neither forced to abandon their identities, nor locked into 'ethnic enclaves,' but participate in active co-creation of a new community of meanings and educational practices (Bhabha, 1994). Such an understanding of the Third Space enables an educational recognition of a kind of 'in-between' as a productive and creative state, in which the migratory experience is not a deficit, but a resource that enables active participation in the educational process without having to relinquish one's own culture. Research findings show that educational spaces based on the coexistence of multiple languages and identities can stimulate development of communicative and cultural competences, create more equitable learning environments, and contribute to positive integration of migrant students as well as development of critical thinking (Conteh, 2015; Creese & Blackledge, 2010; García & Wei, 2014; Li & Hua, 2013; Menard-Warwick, 2009; Pinson et al., 2010).

Practical pedagogical activities in inclusive education, inspired by the above approach, allow for constructing new qualities of learning environments. They include, among other things, provision of dialogic activities in which students share personal stories, as well as cultural, migrant, or refugee experiences. In this way, they co-create meanings and develop reflexivity of the entire group. Interdisciplinary projects inspired by the Third Space, which explore themes of global relevance such as migration, refugeeism, identity, and multilingualism, involve students from diverse backgrounds in collaborative activities. In classrooms guided by this concept, it is important to collectively establish the rules and values of school life, respecting voices of all participants, regardless of their cultural affiliation. This will also be complemented by a critical analysis of textbook and media content, through which students learn to identify mechanisms of cultural rep-



resentation and formulate alternative, more inclusive narratives. While diversity is recognised as a value in an inclusive education model, in practice, actions are often limited to merely introducing formal support mechanisms, with no real change in approach to the student and the learning process. Bhabha proposes the Third Space as a realm, where students from diverse social, cultural, linguistic, religious, or neurodiverse backgrounds can co-construct educational and social meanings without assimilation (Bhabha, 1994). A place, where students' diverse needs are not marginalised but recognised as the basis for constructing shared educational practices also eliminates barriers that segregate students with special educational needs (Ainscow, 2020).

This understanding of the Third Space leads to creating a school climate in which relationships between teachers and students become more collaborative, flexible and based on mutual recognition (Allan, 2010; Florian & Spratt, 2013; Seanen et al., 2024; Tatham, 2023). This transforms education into a process of co-creating a reality in which every voice is important and heard. For this process to occur, proper teacher preparation is needed to blur the boundaries between theory and practice, university and school, teacher and student, school and community (Zeichner, 2010).

In day-to-day work with students at school, Bhabha's (1994) concept provides a framework for designing the learning environment as a place, where formal and informal knowledge meet, as well as for the diverse identities that students bring to the classroom. The school, as the Third Space, is an environment where students have the opportunity to participate actively in construction of knowledge, creation of classroom rules and culture, and to express themselves in the ways available to them –linguistically, visually, narratively, or artistically (Gutiérrez et al., 1999). Everyday teaching practice embedded in this space provides an opportunity to integrate students' out-of-school experiences with curricular requirements (Moje et al., 2004b) and counteracts exclusion and marginalisation of students from different socio-cultural backgrounds (Leander et al., 2003). By fostering building of relationships based on trust, reciprocity and acceptance rather than domination and control, it promotes development of students' educational identity (Esteban-Guitart & Moll, 2014; Gutiérrez, 2008; Pahl & Rowsell, 2010). Further, allow migrant students to co-construct educational content leads to better adaptation and an increased sense of belonging (Moje et al., 2004b; Suárez-Orozco, 2018). Teachers in multicultural classrooms, following Bhabha's concept of incorporating students' everyday experiences (their funds of knowledge) into the teaching process, take advantage of the fact that students come to school with valuable and practical knowledge resources brought from their homes and communities (Moll et al., 1992). This knowledge includes, but is not limited to, practical skills, such as business management, home management, social relations, language, communication codes, or intercultural knowledge. The school's task is to recognise, value and

incorporate these resources into the organisation of the teaching process and to acknowledge them as equivalent to school knowledge, without ignoring or depreciating them. This rationale can be applied in project activities where students, for example, interview family members, discover their hidden knowledge and experiences, discuss them during lessons, and integrate these into such school topics as geography, history, and economics. Carrying out projects based on the resources of their community, such as mapping places of local cultural importance, describing family initiatives, and creating multilingual thematic brochures, is an excellent example of project-based learning. By creating narrative identity projects about their lives, families, cultures, and migrations, either verbally or visually (through digital storytelling), they thus prepare educational materials to be included in the classroom. Identification and dissemination by all pupils in the class of the cultural potentials that exist in their families and environments (skills, professions, languages, traditions, and family customs) make it possible to create maps of social resources, which constitute shared knowledge available in the classroom or school. It is also worth noting that the Third Space abolishes the rigid hierarchy between teacher and student; in place of a transmissive relationship, a dialogical relationship develops in which all partners (teachers, students, sometimes also parents or members of the local community) are treated as equals. The practice of co-inquiry (collaborative inquiry), in contrast to the traditional model of knowledge transmission, implies that all participants are co-researchers, co-constructors of questions, interpreters of data, and constructors of meaning (Dana & Yendol-Hoppej, 2014; Gonzales et al., 2005; Gutiérrez, 2008; Leander et al., 2010; Moje et al., 2004b). This approach resonates with one of the most prominent currents in twentieth- and twenty-first-century education: didactic constructivism, which presupposes active construction of knowledge by the learner through interaction with the environment, prior experiences, and the socio-cultural context (Piaget, 1992; Vygotsky, 1978). Belief in a multi-perspectival nature of knowledge, which supports development of reflective competences, critical thinking, and knowledge-transfer skills for use in new situations – so important in the development of modern societies – is also present here (Glaserfeld, 1995). Such an effect can be achieved through educational projects that engage students in social and political activities, such as anti-discrimination campaigns, participatory projects, and debates, which prepare students for engaged citizenship (Freire, 2005). This develops their deliberative competence, which enables them to consciously reflectively and responsibly participate in collective decision-making processes using skills such as ability to argue rationally and think critically, willingness to understand other points of view and to express one's own opinions without depreciating the interlocutor, search for common solutions even when views differ, or the ability to consider the common good and not only one's personal interests (Dryzek, 2000; Fielding, 2004; Gutmann & Thompson, 2004). The school, if treated as a space for dialogue,



provides a safe place for sharing experiences and building a community in which students become not only co-creators of school culture but are also co-responsible participants in public life (Biesta, 2011), gaining the opportunity to develop the capacity to act in conditions of ambiguity and polyvocality. Participating in such a structured learning environment allows students to learn citizenship not only as knowledge but also as tangible action, collaboration, and critical reflection in real social contexts (Cochran-Smith & Lytle, 2009; Hodkinson et al., 2007; Leander et al., 2003).

Digital environments for learning and social interaction, such as social media, games, or teamwork platforms, become hybrid spaces in which students acquire transcultural and technological competences, constantly crossing the boundaries between formal and informal knowledge, student culture, and institutional or school culture (Ito et al., 2013). Media education, implemented as the Third Space, can therefore foster development of the ability to critically analyse media messages and create their own content to express themselves and participate in society (Jenkins et al., 2016). In turn, arts education implemented in this manner creates room for imagination and reflection on the individual's experience, enabling expression of challenging social and migratory experiences through artistic activities (Chappell et al., 2011).

In the context of inter-institutional cooperation at interface between schools, homes, and community organisations, Bhabha's concept offers a framework for overcoming tensions, asymmetries, and distrust between the different communities involved in the upbringing and education of children. Indeed, it allows for recognition of parents and community organisations as full partners in education (Auerbach, 2012; Warren et al., 2009). Activities embedded in the Third Space foster, among other things, building of social capital (Ishimaru, 2019), engagement of families in a culturally responsive way (González et al., 2005), and joint design of educational activities taking into account local contexts and everyday knowledge (Barton et al., 2004). This kind of collaboration not only changes the relationship between institutions but also alters the way education is understood as a process rooted in community and interpersonal relationships. Traditional approaches to community education are often limited to compensatory or caring activities, whereas in the Third Space-based approach, a platform of interaction is created, in which participants (students, animators, educators, residents) become co-creators of social change (Coburn & Penuel, 2016; Warren et al., 2009). It allows to cross boundaries between social groups and institutions and to build local identity and civic activity (Burton et al., 2004), to empower youth from marginalised groups (Cammarota & Fine, 2008), and to support emancipatory actions (Cohen et al., 2013). It also facilitates forms of cultural citizenship based on solidarity and shared experience (Giroux, 2005). It makes it possible to activate the 'hidden resources' of local communities and opens up education to alternative forms of

learning (Barton & Tan, 2009; Moll et al., 1992), taking the form of educational commons spaces: educational co-operatives (Mazurek, 2024), youth clubs, neighbourhood centres, artistic or ecological projects, linking reflection on social space to the practice of change and agency. Here, we find continuation of Counts' (1932) thought, who saw teachers as agents of social change, calling on them to become actively involved in transforming society and to become leaders of that change. By consciously crossing (agreed) boundaries also in teacher education, pedagogical knowledge of future teachers, practising teachers, and teacher education academics can be constructed. By promoting reflective and critical pedagogical practice, educating teachers in this way makes them more aware of their own biases, enables them to navigate diverse school environments skilfully, and actively involve students in the process of co-creating knowledge (Zeichner, 2010). This enriches their professional competences and prepares them to respond dynamically to the challenges of today's multicultural classrooms. The contemporary teacher is not only a didactician and educator, but also a mentor, coach, and guide to the world closest to the student, as well as an interpreter of historical reality. Language teachers Mendieta Aguilar and Rütli-Joy (2023) present an interesting approach to the complexity of their professional role and continuous growth of expectations related to it. Based on the results of an autoethnographic study, the authors argue that the pace and complexity of social change can cause liminality in teachers and generate "mixed professionals" who experience persistent identity insecurity, without clear role boundaries, which often contributes to a sense of confusion, pressure to obtain (in themselves) and develop (in students) additional competences, and increased role insecurity. Therefore, teachers' functioning in the Third Space becomes, on the one hand, a place of creativity and, on the other, requires them to construct a new professional identity continuously. The authors are among the few who have pointed out that without the support of mentoring, structured development programmes, and institutional recognition, the Third Space can become a zone of professional constraint instead of an area of opportunity (Aguilar & Rütli-Joy, 2023).

One of the key competences of contemporary teachers is the ability to create an optimal learning environment. This involves the use of a technological component through the effective implementation of ICT (Information and Communication Technologies) in the teaching and learning of school content (Mishra & Koehler, 2006).

It is further extended to an international dimension through the application of I-TPACK (Internationalized Technological Pedagogical and Content Knowledge) (Saenen, 2024), addressing the current demands of acquiring, processing, and applying information in the construction of both teachers' and students' knowledge.

## SUMMARY

The article presented here undertakes an in-depth applied analysis of Bhabha's (1994) concept of the Third Space, with a particular focus on its transcultural and dialogical potential in education. Bhabha's concept views educational space as an area of dynamic cultural interaction, where meanings are negotiated and new hybrid forms of identity are created. The theory challenges dominant transmission models, promoting education based on dialogue, co-creation of knowledge, and openness to cultural and linguistic diversity. Significant here are the psychoanalytic inspirations of Lacan's and Foucault's discursive approach, as well as Derrida's deconstructionism, which emphasise the fluid, mutable, and negotiated nature of knowledge and identity. The article underlines key components of the Third Space, including hybridity and ambivalence towards dominant structures, which provide the basis for critical and reflexive pedagogical practices.

The analysis highlights practical applicability of the Third Space in intercultural, migrant, and inclusive education, set against the backdrop of social and civilizational change. Application of this concept enables creation of learning environments that foster integration of students from diverse socio-cultural and linguistic backgrounds, thereby contributing to their increased involvement, motivation, and sense of belonging. Practical implementations of the Third Space include, among others, translanguaging, project activities involving local communities, and pedagogical practices of co-creation of knowledge (collaborative inquiry) that foster integration of students' personal and cultural experiences into their formal education. The use of digital technologies and media education, which further support development of students' and teachers' critical and participatory competences, is also an essential element of it. Attention has also been drawn to the need for a systemic transformation in teacher education, promoting their preparation to create dialogical learning environments and to respond consciously to the dynamic challenges of contemporary education and developing societies.

## CONCLUSIONS

Bhabha's concept of the Third Space provides a crucial theoretical and methodological perspective for dismantling hegemonic educational structures and fostering dynamic learning environments based on dialogue, co-creation, and inclusion. Its implementation can support effective integration of students from culturally and linguistically diverse backgrounds, enhancing their motivation and engagement in the educational process and contributing to their social-emotional development. The dialogical approach fosters active participation of students with diverse learning needs, ensuring equal access to educational content and social acceptance. Practical applications of the Third Space concept require conscious

educational activities, such as translanguaging, collaborative inquiry, or critical pedagogy, which enable students to co-create meanings, negotiate identities, and actively participate in acquisition of competences. Effectiveness of implementing this idea in education depends on proper preparation of teachers, who are obliged to develop their intercultural, critical, technological, and linguistic competences, enabling them to create flexible and dialogic learning environments. Bhaba's concept makes it possible to redefine the role of the school as a space for intensive interaction and integration of students' resources with formal educational requirements, thus contributing to the development of a more empathetic, reflective, and socially responsible education by complementing them and offering new pedagogical qualities adequate to today's complex educational realities.

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### TRZECIA PRZESTRZEŃ W EDUKACJI: TEORETYCZNE I APLIKACYJNE WYMIARY KONCEPCJI HOMI'EGO K. BHABHY

**Wprowadzenie:** Współczesna edukacja funkcjonuje w realiach złożonych przemian społeczno-kulturowych, technologicznych i migracyjnych, które podważają dotychczasowe modele przekazu wiedzy i relacji w klasie. W odpowiedzi na te wyzwania coraz częściej sięga się po koncepcje umożliwiające inkluzyjne, dialogiczne i krytyczne podejścia do edukacji. Jedną z takich propozycji jest teoria Trzeciej Przestrzeni autorstwa Homi'ego K. Bhabhy (1994).

**Cel badań:** Celem artykułu jest analiza potencjału i ukazanie aplikacyjnych możliwości koncepcji Trzeciej Przestrzeni w różnych obszarach edukacji: międzykulturowej, migracyjnej, językowej, inkluzyjnej, środowiskowej a także w kształceniu nauczycieli. Autorka zmierza do identyfikacji warunków, w jakich Trzecia Przestrzeń staje się areną transformacji edukacyjnej i społecznej.

**Stan wiedzy:** Wyniki badań aplikowania teorii Trzeciej Przestrzeni do praktyk edukacyjnych ukazują jej potencjał do przełamywania hegemonicznych struktur oraz budowania wspólnoty edukacyjnej w różnych obszarach: integrowania szkolnej wiedzy akademickiej uczniów z ich wiedzą domową dla rozwijania zróżnicowanych kompetencji, negocjowania tożsamości kulturowych i niwelowania barier językowych oraz instytucjonalnych, czy wykorzystywania własnych doświadczeń jako zasobów edukacyjnych. Jej zastosowanie w edukacji nauczycieli sprzyja demokratyzacji relacji przez rozproszenie hierarchii i nabywanie warsztatu w uniwersytetach i szkołach jednocześnie.

**Podsumowanie:** Koncepcja Trzeciej Przestrzeni Homi'ego Bhabhy (1994) stanowi narzędzie analityczne i praktyczne, oferujące znaczące możliwości transformacji konkretnych praktyk edukacyjnych i jakości relacji ich uczestników. Umożliwia też redefinicję ról ucznia i nauczyciela, wspiera rozwój kompetencji międzykulturowych, komunikacyjnych i krytycznych oraz tworzy warunki dla inkluzyjnej, emancypacyjnej i transformatywnej edukacji. Artykuł dostarcza ram teoretycznych i praktycznych rozwiązań dla projektowania dialogicznego środowiska uczenia się we współczesnych szkołach bez odrzucania wcześniejszych rozwiązań, ale je wzbogacając je i rozwijając, tworząc nowe jakości adekwatne do aktualnych potrzeb.

**Słowa kluczowe:** Trzecia Przestrzeń w edukacji, Homi K. Bhabha; edukacja transkulturowa i inkluzyjna, transformacja edukacyjna, tożsamość społeczna i kulturowa, kształcenie nauczycieli