

January 2013

Negotiating Liminal Spaces: Purposeful Pedagogy in Diverse Classrooms

Mildred T. Masimira
University of Alberta

Follow this and additional works at: <https://pdxscholar.library.pdx.edu/nwjte>



Part of the [Education Commons](#)

Let us know how access to this document benefits you.

Recommended Citation

Masimira, Mildred T. (2013) "Negotiating Liminal Spaces: Purposeful Pedagogy in Diverse Classrooms," *Northwest Journal of Teacher Education*: Vol. 11 : Iss. 1 , Article 5.
DOI: <https://doi.org/10.15760/nwjte.2013.11.1.5>

This open access Article is distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License \(CC BY-NC-SA 4.0\)](#). All documents in PDXScholar should meet [accessibility standards](#). If we can make this document more accessible to you, [contact our team](#).

Negotiating Liminal Spaces: Purposeful Pedagogy in Diverse Classrooms

Mildred T. Masimira
PhD Student, Department of Secondary Education
University of Alberta
masimira@ualberta.ca

Abstract

This paper starts with a personal exploration of my life as an African immigrant in North America. I inhabit a liminal space, and this paper explores negotiating life as a person “in-between” worlds. Notable theories have been put forward concerning liminality (Anzaldúa, 2002, Ledgister, 2001; hooks, 1984). I discuss the origins of liminality and its various permutations with the aim of clarifying what it means to inhabit this space. Liminality represents a powerful vantage point that accords inhabitants, “not just one set of eyes but half a dozen, each of them corresponding to the places you have been.....” (Said, 1988, p. 48). I acknowledge the ability of liminars to analyze circumstances differently, creating alternative ways of knowing and being. My discussion will draw from personal experiences, postcolonial, and feminist theory. In conclusion, I suggest how we can create purposeful pedagogy considering the changing demographic face of our classrooms.

Mildred T. Masimira

Introduction

My life has always been filled with the need to understand my place in the world. I believe that it is through understanding myself that I begin to understand others. Back in Africa, I never quite faced the need to define myself and explain who I am to the extent that I have in the period I have lived in North America. As I look back through the years since my immigration, I realize that I always knew that I was treated differently in many instances. Whether it was the more often than not condescending question, “Where are you from?” or the fully exoticising, “I like your accent,” or hearing people talk about Africa as if it were a country, a very backward country, I tended to always be on the defensive. I felt the urgent need to defend myself, my country, and my kinsmen (as if I really could speak for everyone).

Now, with children of my own, which I think has mellowed me out quite a bit; I seek to understand things more. Pain is undoubtedly one of the first emotions I feel with each belittling incident I encounter, but as I begin to ruminate on the experiences I find gems of insight that I never saw before. This paper discusses liminality as a concept that has helped me name my own circumstances as an immigrant student, and in turn opened me up to thinking about what we need to consider as we create and engage with pedagogical strategies that will ultimately benefit all students.

Liminality: Origins and its use across disciplines

According to the Oxford English Dictionary, the word liminal first appeared in publication in the field of psychology in 1884, and it refers to “A transitional or indeterminate state between culturally defined stages of a person's life; such a state occupied

during a ritual or rite of passage, characterized by a sense of solidarity between participants.”(OED, 2012 ¶1). The word has its etymology in the Latin verb “*limen*” which translates as “threshold” meaning the lower part of a doorway that must be crossed when entering a building. One thing is clear from this definition; there is an anticipation of a “crossing over” that relays a person to another space.

Arnold van Gennep (1960) was a French ethnographer and folklorist, well known for his study of rituals. He coined the term liminality in 1909. He used the term specifically within the context of rituals in small societies that served to change the status of some of its members, for example youth transitioning to adulthood. van Gennep believed his tripartite ritual phases (preliminality, liminality, and post – liminality) signified every ritual to varying degrees (1960). Liminality, which van Gennep also referred to as “transition rites” involves the creation of a clean slate, one that removes preconceived beliefs and ideas about what one should be, how one should act, and carry themselves in society. Though I believe immigration qualifies as a ritual, the idea of the blank state was probably feasible in the context of the actual ritual processes with which van Gennep (1960) was preoccupied. However, I do not see that the same idea can translate into the context of immigration, since, in the liminal, or transitional phase, as van Gennep defines it, immigrants still carry the baggage (norms, values, and expectations) from the both the home and the host contexts.

In his discussion of liminality, which he terms the redressive phase, Turner, a British anthropologist, notes that “the characteristics of the ritual subject (the “passenger”) are ambiguous; he passes through a cultural realm that has few or none of the attributes of the

Mildred T. Masimira

past or coming state” (1967, p. 94), pointing to the uncertainty and lack of structure that exists in liminal spaces. His indication that liminality carries few or none of attributes of the past or future is divergent from van Gennep’s view of the clean slate, therefore it renders his definition of liminality, in my view, more believable and more in alignment to immigrant experiences.

Anzaldúa, a Chicana cultural theorist also discusses liminality, and her version of it is *nepantla* a Nahuatl word which means ‘torn between ways’ (2009). All three authors point to the ambiguous nature of liminal spaces, but she is one that sees the possibilities in *nepantla* and actually spells them out, as in this quote, “The state links us to other ideas, people and worlds, we feel threatened by these new connections, and the change they engender.” (2009, p. 243). There is a clear sense of connection and beginning of change, all created by life in liminal spaces. van Gennep (1960) and Turner (1967, 1970, 1975), working in a strictly ritual context, do so by implication, in other words, to be able to go through certain rites of passage one had to master some degree of strength to “overcome.” Anzaldúa (2010) does not end there. In her essay, “La conciencia de la mestiza”: Towards a new consciousness, Anzaldúa introduces the *mestiza* concept that extends the concept of *nepantla* to show the type of worldview that can result from living as a liminal or a *nepantleras* as she calls people inhabiting liminal spaces. This consciousness is also termed the consciousness of the borderlands.

A *mestiza* is defined as, “one who continually walks out of one culture into another” [one who is] “in all cultures at the same time” (2010, p.254). When we consider the fact that culturally, politically, geographically people are on different planes, and yet have so

many fundamental things in common, we get a sense of our interconnectedness. Hence Anzaldúa sees herself as one who alternately walks in and out of cultures. I see this mestiza consciousness at work in my own experience, especially when I switch languages depending on my context; I mostly use English in academic and professional settings, and my native language at home with my family. For Anzaldúa, the consciousness is reflected in her code switching when she writes or speaks in both English and Spanish. It is this mestiza consciousness that speaks to the advantages of living in liminal spaces.

My life in North America: Experiences with liminality

Before emigrating and en route to North America, I experienced a different type of liminality that had more to do with my fear of the unknown (ideological) and this gave over to what I would like to call “liminality in daily life” which explains particular encounters where liminality manifests in real time and place. It is the latter version of liminality that is the focus of this paper. To illustrate liminality in daily life, I introduce two vignettes that mark my experiences with liminality, after the literal “border crossing” from Zimbabwe, followed by my thoughts about these experiences.

.....

I am looking to register my daughter for the new school year. I walk into the school that I have selected with the hope of getting my child registered. I get to the reception area and the lady at the desk looks up for a brief moment and goes back to her work. I can tell that she is not really paying attention to me, and I think I know why. It’s almost as if she expects, or rather, dreads to get into conversation with yet another immigrant, whose documentation she will need to verify, both for authenticity and appropriateness for school registration. I

Mildred T. Masimira

can also tell that she dreads talking to yet another person who cannot speak English properly. When I greet her and explain the reason for my visit, she is visibly taken aback, and I can actually see her mental readjustment to the phenomenon of the English - speaking immigrant in front of her. She is curious to know what I do for a living and when I tell her I am a student, her attitude changes even more. She begins to answer my questions fully and satisfactorily.

.....

I am at a gynaecologist's office. It's a fairly small space and though patients tend to speak in hushed tones when they get to the desk, other patients in the waiting area can make out what they are saying. A pregnant lady walks in, she is Pakistani, she is late for her appointment and she looks very flustered. The nurse at the desk tells her she is late and she cannot be accommodated. The lady, whose English would be regarded as sketchy, struggles to explain why she did not make it on time. Nobody is really listening because they keep telling her that she cannot be seen. She acknowledges that she understands that but she needs to reschedule, so she can rush to the other lab before she is late for that appointment too. The nurse at the desk starts inquiring about a translator, who is obviously absent, because she cannot understand the 'heavy accent.' I bristle in my seat because I am thinking at that very moment: Nurse, you hear an accent, she hears an accent, and I hear an accent too. This is not a one sided thing. I stand, walk towards the desk and ask if it's ok if I get the directions so I can show her where she needs to go, since I do not speak her language either. The nurse seems to hear me fine and we get the directions and I escort the lady to the lab.

.....

The two vignettes presented above, in my view, show experiences of liminality or inhabiting the third space in two distinct ways. The first shows me living in the liminal space, and the second shows my perception of someone inhabiting a liminal space.

“I inhabit this liminal space.”

The first vignette was one in which I felt I lived in the third space because I was regarded as the other. I needed help; I sought out a place where my needs could be addressed, just like any other parent who wants their child in school. I did not anticipate being met, especially in a school setting, with a cold demeanor, and a palpable disdain for difference. So in this instance, the only resources I had at my disposal, my reasonable command of the English language, and upon the receptionist’s further inquiry, the fact that I was a doctoral student in university, served to get me what I needed. The interface created by my use of the English language and the divulging of my own education became the currency (the bridge) that was needed for the transaction of registration to take place.

“I look at you, and I see myself: I am you, and you are me.”

The second type of liminality was one I felt vicariously through the experience of a fellow immigrant. In a sense, I understood what the lady was going through because I had gone through the same in various instances. Liminality is a powerful state/space to be in because it can induce the type of empathy necessary for reaching across differences, again building some type of bridge that enables communication and coexistence. I remember a classmate’s account of her experiences as an immigrant who did not speak English, her struggle to learn the language and the isolation she felt in class and in society. She took her children everywhere so they could help her read things written in English.

Mildred T. Masimira

In that moment of storytelling, the emotion in the class was raw, and I believe in that instant all the classmates were taken to the threshold, to this third space with her and knew, albeit for just a moment, what it was like to be a non - English speaking immigrant in an environment where English is the language of instruction and the language for living. For the lady at the doctor's office, frustration gave way to humiliation as she tried to speak in even lower tones but the nurse continued talking within earshot of everybody. The immigrant's "heavy" accent seemed to be another culprit in the conversation, but I was sitting there thinking, "I hear an accent when the nurse speaks too: how is it that this never comes up in conversations." I wonder what would have happened if, when the nurse talked about an accent, the lady would have responded with, "I hear an accent too. Let us bear with each other."

All the same, my intervening put an end to the whole scene, much, I believe, to the relief of everyone involved and present. I am still nagged by some questions though. Why did I intervene? Was it out of pity? Out of empathy? Did I see the lady, and therefore myself embarrassed and belittled by the whole conversation? The room was full of women, some with their husbands, but no one said anything. They were all quiet, some looking on, others peering intently into magazines. I was the only other visible minority in the room, so did they assume that I should be the one to help out, and if so why? If not, then why did nobody do or say anything?

I came to the conclusion that with liminality, one has to realize one's stake in a particular scenario to actively participate in it. Aboriginal activist Lila Watson appropriately summed up this recognition of the interconnectedness of humanity and our stake in life

when she said, “If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together” (1995).

In the first and second vignettes, I, as well as the Pakistani woman in the second vignette, forced by circumstances to face the fact that we are immigrants in a foreign country who have to cope with stereotypes that are ingrained in the culture. Our actions in both circumstances are negotiations of sorts, as we seek to achieve what we set out to accomplish.

Liminality as a space of strength

If liminality produces such painful emotions and stressful situations as portrayed by the vignettes above, why then should it be a concept that we cling to as a mode of creating purposeful pedagogy. For me the answer is this: Liminality is the doorway that allows the individual to experience a situation, to name it, and strive to alter it so everything is back in balance again. Freire (1970,p.47) alludes to this when he says, “To surmount the situation of oppression, men must first critically recognize its causes, so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity.” I mentioned earlier that I always knew that I did not belong, in fact, I saw myself as existing in - between worlds (Anzaldúa, 2002, 1987). There I was, an immigrant from Africa, in North America, experiencing a different way of life, a different value system than I was accustomed to. I wanted to feel at home but I could not, and this was in part because of all the questions I was asked and the implied “You should be going back home at some point.” Hence this liminal space became the impetus for the way that I look at life

Mildred T. Masimira

experiences now. The vignettes I shared were as direct result of this feeling of “not belonging” one that Turner refers to when he writes, “liminal entities are neither here nor there; they are betwixt and between the positions, assigned and arrayed by law, custom, convention and ceremony” (1967, p. 95). By inhabiting this liminal space, I have become more aware of myself and those around me, thereby allowing me to achieve a balance between myself and the space I occupy.

Creating purposeful pedagogy

In an era when understanding immigration has become crucial in understanding both formal and informal education, around the world (Trueba and Bartolomé, 2000), it is essential that educators find ways to incorporate their students life – worlds into their pedagogy. Curriculum theorists have emphasized the need to attend to the “hidden curriculum” (Snyder, 1970). I wonder if we as educators and educators to - be really grasp what this means for our teaching. Paying attention to the hidden curriculum speaks to the idea of an “engaged pedagogy” according to hooks (1994) which is engaging fully in our students’ lives so we teach things that matter to everyone involved. The following are some of the ways that educators can use to rethink their current pedagogy and spur them on to making their pedagogy more purposeful in their classrooms.

1. Understanding the symbol of the Bridge

The metaphor of the bridge has become a very useful one for many people living in liminal spaces (Anzaldúa, 1987, 2009; Koshy, 2011; Keating, 2007). The bridge conjures up images of a continual process of walking out of one culture into another because it is necessary that we do so. A bridge always comes from someplace and leads to another

place. Anzaldúa says, “Bridges are thresholds to other realities, archetypal, primal symbols of shifting consciousness. They are passageways, conduits, and connectors that connote transitioning, crossing borders, and changing perspectives” (2009, p.243). Like liminal encounters, the bridge has a starting point and an end point. The space in – between the two points represents the transformation, conscious or unconscious that takes places as the status quo is shaken by various events, in my case, immigration. As shown by the first and second vignettes, as soon as I (other) step out of my house, I become the immigrant, “resident alien” as Spivak (2002) describes it. I cross bridges every day when I code switch linguistically, psychologically and physically to adapt to daily life in the host country, while simultaneously trying to hold on to the culture from the motherland that I try to preserve within my own house. It is the same “bridge crossing” mentality that will allow teachers to edge into the uncomfortable territory of difference and create alliances across those differences and enable a pedagogy that has purpose.

2. *Working towards a new consciousness*

The land of “in- between” calls for a type of understanding, not only of the other, but also of self. It focuses on the reconceptualization of self into a form we ourselves understand and one that is open to listening to others. Bambara (1981) refers to this as the “habit of listening to each other and learning each other’s ways of seeing” (xlii). According to Anzaldúa, we can only acknowledge other people’s ways of seeing if we have “the knowledge that we are in symbiotic relationship to all that exists and co- creators of ideologies – attitudes, beliefs and cultural values -- motivates us to act collaboratively”

Mildred T. Masimira

(2009, p. 244). Acknowledging the inextricable relationships that we have with each other allows us to look at each other differently, like co- authors of knowledge, instead of rivals.

With the realization that we are *nepantleras*, (Anzaldúa, 2009), we break with dualities because we realize we will be forced to pick sides and instead accept that we have morphed into a hybrid species, one that is insider, outsider, and more all at once. We also accept that our current lives are not the same as the various identities our liminality/hybridity stems from. In Rutherford (1990), Bhabha notes that the ever - fluid identities in the third space are rethought, extended and pre-existing principles are translated anew. The concept of insider-outsider is echoed by Ledgister (2001) who realizes that the only way he could be comfortable in any place was by making each place home. Home was wherever he happened to be and this process was foregrounded by his uncanny ability to “slip into different milieu with a considerable amount of inside knowledge, but without being an insider.” In creating purposeful pedagogy, seeing the “other” as “self” becomes useful because difference will not be treated as deviance, but rather as a part of the self that sees differently, ultimately enriching the whole learning experience.

3. Recognizing the sub text (a sign of deep conocimiento/awareness)

The idea of the sub text has been a preoccupation of mine since I took graduate courses in women’s studies. The context of the subtext I refer to is the classroom since this is where I have mostly observed this phenomenon. Part of the subject matter in feminist, postcolonial and other classrooms is naming dominant power structures as well as finding ways to negotiate engagement between different groups of people (Keating, 2007; hooks, 1994; Anzaldúa, 1981; Lorde, 1984; Spivak, 2002)). Feminist and postcolonial authors

acknowledge that power structures privilege some and disadvantage others. As a result I have noticed a peculiar thing over the years, especially in classrooms, which are diverse in nature.

Within the context of this paper I define text as the conventionally accepted/mandated subject matter that we engage with in the classroom. I am intrigued, however by the subtext, which I define as the interactions among the people discussing the text within the classroom. In curriculum studies, this phenomenon has been termed the hidden curriculum (Snyder, 1970; Giroux & Penna, 1983). I have noticed that though we are engaging with subject matter in ways that are profound, the subtext tends to mimic very much the power structures or the status quo that we are critiquing. Some examples of classroom subtext include, total negation of students' comments by other students or by teachers, or mainstream students belittling minority students' comments or attempting to speak for them during conversation without affirming the speaker's intent or relevance to their statement. Such ambivalence within a classroom is problematic. If change is going to start in the classroom, then there is a need to engage with issues of power or relational dynamics within the classroom, so they do not replicate the problems that we are trying to overcome. Silences in classrooms can also point to the operation of the subtext to which I refer. In their discussion of pedagogical frameworks for social justice, some authors (e.g. Adams, Bell and Griffin, 1997; Trueba, and Bartolomé, 2000) note how students from both dominant and marginalised groups maintain silence out of fear of polarising the class, out of anger, anxiety, and the perceived ignorance of each other's life experiences. A recent example from another classmate shows how classrooms can be liminal spaces or places where negotiation takes place. This classmate first related the way he employed silence in

Mildred T. Masimira

school; initially in resistance to a corrupt regime, and later as a symbol of his feeling of being maligned in a North American classroom. The interesting factor is that all these explanations for silence are triggered by the idea of difference. The silence becomes a part of the subtext that may not receive much attention but is important as the text itself.

Yet again, reconceptualising difference, not as deviance or negativity but as a source of endless possibility, can be the starting point that can move the classroom to a purposeful pedagogy. Lorde (1984) says difference is not something to be tolerated, as is touted in most multicultural discourses, but rather, “be seen as a fund of necessary polarities between which our creativity can spark like a dialectic” (p. 107). Anzaldúa complements this statement by saying, “diversity of perspectives expands and alters the dialogue, not in an add - on fashion, but through a multiplicity that’s transformational, such as in mestiza consciousness” (2009, pp. 246-247). In other words, both authors see difference as a positive thing that can lead to enriching conversations.

4. Using the master’s tools: Acknowledging what it takes to use the English Language

Lorde’s (1984) famous essay “The master’s tools will never dismantle the master’s house” has been cited as relevant work in understanding the impact of mainstream epistemologies in colonized peoples’ endeavors to change the status quo for disenfranchised groups of people. Language has always been a major player in the discourse of colonization. During and after the colonial era was over, more native people started learning English and the “etiquette” that went along with it. Through this process today I can sit in a graduate class in North America and converse, as well as write in English. It is also the reason why,

in the vignettes provided earlier, I could talk to the receptionist at the school, and intervene at the doctor's office.

In the diverse classroom, the use of English is taken for granted, or more aptly, it is expected. Educators and others students alike may not realise just how much work it is to daily converse and think through concepts in a language that is not one's own, the language of the coloniser. It is a tenuous relationship based on the fact that most people acquired the language by the process of colonisation. English is also a useful in this age where it is the major mode of communication. And more often than not, as in the case at the doctor's office, people hear an accent when immigrants speak English, but do not realise that they too have an accent. For some students the accent was enough to silence them in class. (Adams, 1997). It is important that educators pay attention to such nuances because for some students comments such as those can be the difference between a lively discussion and a one sided discussion that does not benefit anyone in the long run.

The notion of "us-them" is alive and well in our classrooms, but granted, is slowly being blurred, because of globalization and movements of people across "their" borders. We are inextricably intertwined, or as Anzaldúa (2009) would say, "we are implicated in each other's lives" (p. 243). Though Lorde (1984) would argue that the master's tools cannot dismantle the master's house, they can chip away at the old house in ways that can benefit those who dwell in liminal spaces.

5. Adopting transcultural approaches

Mildred T. Masimira

According to Hoerder, Herbert & Schmitt (2006), transculturalism is, “the process of individuals and societies changing themselves by integrating diverse cultural life-ways into dynamic new ones” (p.12). The term transculturalism was coined by Fernando Ortiz (1940). He was using it during colonial era rule; its main intent was to show the possible alliances that could take place after the colonial era. In essence, transculturalism becomes a form of survival, as, according to Hoerder, Herbert and Schmitt, it allows people to “re-conceptualize difference and diversity as negotiable, as intersectorial, as strategic, and as capital” (p.15). This indicates that the authors see the negotiation of difference as a process that promises positive change within society. Oh (2011) has also embraced the idea of transculturalism, showing its benefits in an era where many people from different places are living together within the same societies than at any previous time. Using transcultural approaches in creating pedagogical strategies ensures a more holistic curriculum that represents everyone involved in the learning process.

Conclusion

Educators continually strive to be the best they can be when it comes to teaching because more than ever they realise the need to tailor their classroom dynamics to suit the ever changing demographic face of the classroom. Great strides have been made as various educators adopt strategies that will work for their students by engaging with them and their lives (hooks, 1994; Adams, 1997). Continued transformation in teaching will result foremost from educators’ genuine interest in their students’ lives so they understand not just the student, but the person as a whole.

References

- Adams, M. (1997). Pedagogical frameworks for social justice education. In M. Adams, L. Bell, & P. Griffin. (Eds.) *Teaching for diversity and social justice: A sourcebook*. New York: Routledge.
- Anzaldúa, Glória. (2010). La conciencia de la mestiza: Towards a new consciousness. In C.R. McCann & S. Kim (Eds.), *Feminist theory reader: Local and global perspectives 2nd edition* (pp. 254-262). New York: Routledge.
- Anzaldúa, G.E (2009). (Un)natural bridges, (Un) safe spaces. In A. Keating. (Ed.), *The Gloria Anzaldúa reader* (pp. 243-248). Durham: Duke University Press.
- Anzaldúa, G.E. (2002). (Un)natural bridges, (Un)safe spaces. In G. E. Anzaldúa & A. Keating. (Eds.) *This bridge we call home: radical visions for transformation*. New York: Routledge. pp. 1-5.
- Anzaldúa, G.E. (1987). *Borderlands la frontera: The new mestiza (3rd edition)*. San Francisco, CA: Aunt Lute Books.
- Anzaldúa, G.E. (1981). Speaking in tongues: A letter to third world women writers. In C.L. Moraga & G.E. Anzaldúa (Eds.), *This bridge called my back: Writings by radical women of color* (pp. 183-193). Berkeley, CA: Third Woman Press.

Mildred T. Masimira

Bambara, T.C. (1981). Foreword. In C.L. Moraga & G.E. Anzaldúa. (Eds.), *This bridge called my back: Writings by radical women of color* (pp. xli-xliii). Berkeley, CA: Third Woman Press.

Freire, P. (1970). *Pedagogy of the oppressed*. London: Penguin.

Giroux, H. & Penna, A. (1983). Social Education in the Classroom: The Dynamics of the Hidden Curriculum. In H, Giroux, & D. Purpel (Eds.). *The Hidden Curriculum and Moral Education*. Berkeley, California: McCutchan Publishing Corporation, 1983. (pp.100–121).

Hoerder, D., Hébert, Y., & Schmitt, I. (Eds.) (2006). *Negotiating transcultural lives: Belongings and social capital among youth in comparative perspective*. Toronto: University of Toronto Press.

Hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge

Keating, A. (2007). *Teaching transformation: Transcultural classroom dialogues*. New York: Palgrave McMillan.

Koshy, K. (2011). Feels like “carving bone”: (Re) creating the activist self, (Re) articulating transnational journeys while sifting through Anzaldúan thought. In A. Keating (Ed.),

Bridging: How Gloria Anzaldúa's life and work transformed our own, (pp. 197-204). Austin: University of Texas Press.

Ledgister, F. S. J. (2001). Living in two elsewheres. *Jouvert: Journal of Postcolonial Studies* 6(1-2) Retrieved from <http://english.chass.ncsu.edu/jouvert/v6i1-2/ledgis.htm>

Liminality. (2012). In Oxford English online dictionary (3rd ed.). Retrieved from <http://www.oed.com/view/Entry/248158?redirectedFrom=liminality>

Lorde, A. G. (1984). The master's tools will never dismantle the master's house. In *Sister Outsider: Essays and speeches* (pp. 110-114). California: The Crossing Press.

Oh, S. S. (2011, March). *Transculturation: A new theoretical model for understanding dynamic, multidirectional, and synchronous developmental pathways for children of immigrants*. Paper presented at the Immigration and Education Conference: Envisioning Schools, Communities and Policies of Acceptance, City College of New York.

Ortiz, F. (1947). *Cuban counterpoint: Tobacco and sugar*. New York: Alfred A. Knopf, Inc.

Rutherford, J. (1990). The Third Space: Interview with Homi. Bhabha. In: *Identity: Community, culture, difference*, (pp. 207-221). London: Lawrence and Wishart.

Said, E. (1988) "The voice of a Palestinian in exile." In *Third Text* 3/4 Spring/Summer, 1988. p.48.

Mildred T. Masimira

Smith, D. G. (1991). Hermeneutic Inquiry and the pedagogic text. In E. C. Short (Ed.), *Forms of curriculum inquiry*, (pp.187-209). New York: State University of New York Press.

Snyder, B. R. (1970). *The hidden curriculum*. New York: Knopf.

Spivak, G. C. (2002). Resident alien. In T. Goldberg & A. Quayson. (Eds.), *Relocating postcolonialism* (pp. 47-66). Malden, MA: Blackwell Publishing.

Trueba, H. T. & Bartolomé, L. I. (Eds.) (2000). *Immigrant voices: In search of educational equity*. New York: Rowman and Littlefield Publishers, Inc.

Turner, V. W. (1975). *Drama, fields, and metaphors: Symbolic action in human society*. Ithaca: Cornell University Press.

Turner, V. W. (1970). *The forest of symbols: Aspects of Ndembu ritual*. Ithaca: Cornell University Press.

Turner, V. (1967). *The forest of symbols: Aspects of Ndembu ritual*. Ithaca: Cornell University Press.

van Gennep, A. (1960). *The rites of passage*. London: Routledge & Kegan Paul.

Watson L, & Aboriginal activist group, Queensland, Australia. (1985). World conference to review and appraise the achievements of the United Nations decade for women conference. Nairobi.