

首都师范大学
Capital Normal University



首都师范大学



PHENOMENOLOGY AND PEDAGOGY

北京 2006.10

International Conference on Phenomenology and Pedagogy
The Meaning of Pedagogy in the Complex World

现象学与教育学国际学术研讨会
多元世界的教育学意义

Oct.14-17, 2006

College of Educational Science, Capital Normal University

首都师范大学教育科学学院主办

中国·北京

现象学与教育学国际研讨会日程安排

时 间		内 容	地 点	参与人员
10月14日	8:00-17:00	报到注册	首都师范大学 国际文化大厦	
	9: 00-11: 30	工作坊一：“前反思的现象学反思” 马克斯·范梅南教授	国际文化大厦 阶梯教室（八）	主持：张景斌
	14:00-16:30	工作坊二：“大陆现象学的历史考察” 巴斯·瓦列林教授	国际文化大厦 第九会议室	主持：李树英
		工作坊三：教育学境遇中残疾学生的失能生活体验 汤恩·萨伊威博士	国际文化大厦 第七会议室	主持：丁邦平
		工作坊四：“Meaning Constitution Analysis”——a Software Dr. Roger B. Sages	国际文化大厦 第六会议室	主持：谭 斌
10月15日	8: 30-9: 15	开幕式、合影 首都师范大学校长致欢迎辞 范梅南教授致开幕辞	国际文化大厦 学术报告厅	主持：孟繁华 翻译：丁邦平
	9: 30-10: 45	主报告一：“关注”的现象学与“赏识”的教育学意蕴 报告人：马克斯·范梅南教授	国际文化大厦 学术报告厅	主持：陆有铨
	11: 00-12: 30	大会发言： 1.金生鈇：“承认”的教育意义 2. Anna Kirova : Childhoods In-Between: Opening up Pedagogical Possibilities 3 王洪才：现象学教育学：颠覆、回复与整合	国际文化大厦 学术报告厅	主持：宁 虹
	14: 00-15: 15	主报告二：现象学教育学——教育的实践哲学 报告人：宁虹教授	国际文化大厦 学术报告厅	主持：石中英
	15: 30-18: 00	大会发言： 1. 高伟：关于教育现象学的几个根本问题 2. Sol Neely : Phenomenology as Witnessing: Suffering and the Pedagogical Foundations of Community. 3. 舒志定：论体验教育的合理性及其展现 4. Pamela: A New Pedagogy for the society of the Future: the Ontopsychology’s proposal	国际文化大厦 学术报告厅	主持：于 伟

时 间	内 容	地 点	参与人员
10月16日	8: 30-9: 45 主报告三: Concept Analysis and /or Phenomenological Inquiry 报告人: Bas Levering	国际文化大厦学术报告厅	主持: 金生鉉
	10: 00-12: 30 大会发言: 1.谭斌: 体验死亡: 儿童道德感的发生 2. Khatijah Lim Abdullah : The use of phenomenological approach in nursing – tell it as it is 3. 杨旭东: 教育之光与现象学的“看”	国际文化大厦学术报告厅	主持: 王 枏
	14: 00-15: 15 主报告四: 他者的“看”对残疾学生的意义 报告人: Tone Saevi	外国语学院学术报告厅(2楼)	主持: 邢永富 翻译: 李树英
	15: 30-18: 00 大会发言: 1. 金美福: 一项现象学的教师教育理论研究 2. Aatrid Oien Halsnes: The playful adult – the seeing adult? 3. 蔡春: 现象学精神及其教育学意蕴 4. Dr. Hala espanioly: the relationship between parents and children and its effect on the Intellectual level of the child	外国语学院学术报告厅(2楼)	主持: 陶志琼
10月17日	8: 30-9: 45 主报告五: 考试的教育学研究 报告人: 李树英博士	国际文化大厦学术报告厅	主持: 陈向明
	10:00-12:30	分组论坛一: 现象学运动与教育学	国际文化大厦第四会议室 召集人: 宁 虹
		分组论坛二: 儿童、成人与教育学	国际文化大厦第九会议室 召集人: 谭 斌
		分组论坛三: 教育技术与教育学	国际文化大厦第六会议室 召集人: 李树英
		分组论坛四: 现象学视野下的道德教育	国际文化大厦第三会议室 召集人: 朱晓宏
		分组论坛五: “做”现象学和教师教育	国际文化大厦第十会议室 召集人: 蔡 春
	14: 00-15: 00	现象学教育学对话	国际文化大厦学术报告厅 主持: 丁邦平
	15: 15-16: 15	分组汇报	国际文化大厦学术报告厅 主持: 朱小蔓
	16: 30-17: 00	闭幕式	国际文化大厦学术报告厅 发言: 朱小蔓 翻译: 丁邦平

International Conference on Phenomenology and Pedagogy

Calendar

Date	Time	Activity	Location	Personnel
Oct 14, 2006	9:00-11:30	Workshop 1: Phenomenological Reflection on the Prereflective Dr. Max van Manen	The amphitheater on the 8 th floor of the International Education Building	Presider: Prof. Jingbin Zhang, associate Dean of the College of Education
	12:00-13:00	Lunch	Lang Shan Jiang Hai Restaurant	
	14:00-16:30	Workshop 2: Historical Observations on continental Phenomenology Dr. Bas <i>Levering</i>	Conference room 9 of the International Education Building	Presider: Dr. Shuying Li
		Workshop 3: Disabled Students' Lived Experience of Disability in the Pedagogical Encounter Dr. Tone <i>Saevi</i>	Conference room 7 of the International Education Building	Presider: Prof. Bangping Ding
		Workshop 4: "Meaning Constitution Analysis"—a Software Dr. Roger B. <i>Sages</i>	Conference room 6 of the International Education Building	Presider: Prof. Xiangming Chen
	18:00-19:00	Dinner	Lang Shan Jiang Hai Restaurant	
Oct 15, 2006	8:30-9:15	Opening Welcome Session and Taking Picture Together a greeting speech: chancellor of Capital Normal University an opening speech: Max van Manen (honorary chair of the conference)	Academic Report Hall of the International Education Building	Presider: Dr. Fanhua Meng, Dean of the College of Education Interpreter: Dr. Bangping Ding
	9:30-10:45	Conference Keynote Address 1: The Pedagogical Relation and the Phenomenology of Attentiveness Dr. Marx van Manen	Academic Report Hall of the International Education Building	Presider: Prof. Youquan Lu, associate director of China National Professional Committee of Philosophy of Education
	11:00-12:30	Conference Speech 1. Prof. Shenghong Jin: The educational meaning of recognition in schooling 2. Anna Kirova: Childhoods In-Between: Opening up Pedagogical Possibilities 3. Prof. Hongcai Wang: Phenomenological Pedagogy: Overthrow, Revert or Integrate	Academic Report Hall of the International Education Building	Presider: Prof. Hong Ning

Date	Time	Activity	Location	Personnel
	12:30-13:30	Lunch	Lang Shan Jiang Hai Restaurant	
	14:00-15:15	Conference Keynote Address 2: Phenomenological Pedagogy—Practical Philosophy of Education Prof. Hong Ning	Academic Report Hall of the International Education Building	Presider: Prof. Zhongying Shi
	15:30-18:00	Conference Speech: 1. Prof. Wei Gao: A Few Key Problems on Educational Phenomenology 2. Sol Neely: Phenomenology as Witnessing: Suffering and the Pedagogical Foundations of Community. 3. Prof. zhiding Shu: On Rationality of Experiential Instruction and Its Manifestation 4. Khatijah Lim Abdullah : The use of phenomenological approach in nursing – tell it as it is	Academic Report Hall of the International Education Building	Presider: Prof. Wei Yu
	18:00-19:00	Reception Dinner	Lang Shan Jiang Hai Restaurant	Host: the College of Education
Oct 16, 2006	8:30-9:45	Conference Keynote Address: 3: Concept Analysis and/or Phenomenological Inquiry Dr. Bas Levering	Academic Report Hall of the International Education Building	Presider: Dr. Shenghong Jin
	10:00-12:30	Conference Speech: 1. Dr. Tan Bing: Children's Experience of Morality :A Phenomenological Inquire into Lived Dying: 2. Dr. Hala Espanioly: The relationship between parents and children and its effect on the Intellectual level of the child 3. Dr. Xudong Yang: Phenomenological Seeing and Light of Education	Academic Report Hall of the International Education Building	Presider: Prof. Nan Wang
	12:30-13:30	Lunch	Lang Shan Jiang Hai Restaurant	
	14:00-15:15	Conference Keynote Address: 4: The Meaning of Other's "Seeing" to Students with disabilities Dr. Tone Saevi	Academic Report Hall of the College of Foreign Language (2 nd Floor)	Presider: Dr. Yongfu Xing

Date	Time	Activity	Location	Personnel
	15:30-18:00	Conference Speech: 1. Prof. Meifu Jin: Teacher's Professional Lived Experience Research: Process and Method 2. Astrid Oien Halsnes: The playful adult – the seeing adult? 3. Dr. Chun Cai: Pneuma of phenomenology and its pedagogical significance 4. Dr. Hala espanioly: the relationship between parents and children and its effect on the Intellectual level of the child	Academic Report Hall of the International Education Building	Presider: Prof. Zhiqiong Tao
Oct 17, 2006	8:30-9:45	Conference Keynote Adress 5: The Pedagogical Research on Test Dr. Shuying Li	Academic Report Hall of the International Education Building	Presider: Prof. Xiangming Chen
	10:00-12:30	Group 1: Phenomenological Movement and Pedagogy	Conference room 4 of the International Education Building	Presider: Prof. Ning Hong
		Group 2: Children, Adults and Pedagogy	Conference room 9 of the International Education Building	Presider: Dr. Bin Tan
		Group 3: Pedagogical Technology and Pedagogy	Conference room 6 of the International Education Building	Presider: Dr. Shuying Li
		Group 4: Moral Education with a vision of phenomenology	Conference room 3 of the International Education Building	Presider: Dr. Xiaohong Zhu
		Group 5: "Doing" phenomenology and Teacher Education	Conference room 10 of the International Education Building	Presider: Dr. Chun Cai
	12:30-13:30	Lunch	Lang Shan Jiang Hai Restaurant	
	14:00-15:00	Conversation between Phenomenology and Pedagogy	Academic Report Hall of the International Education Building	Presider: Prof. Hong Ning
	15:15-16:15	Group Report	Academic Report Hall of the International Education Building	Presider: Prof. Xiaoman Zhu, the Director of China National Institution of Educational Research
	16:30-17:00	Closing General Session Speaker: Prof. Xiaoman Zhu	Academic Report Hall of the International Education Building	
	18:00-20:00	Closing Dinner	Lang Shan Jiang Hai Restaurant	

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十月十五日

October 15th, 2006

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首都师范大学校长
马克斯·范梅南

- ◆ 主题报告
马克斯·范梅南
宁虹

- ◆ 大会发言
金生鉉
Anna Kirova
王洪才
高伟
Sol Neely
舒志定
Pamela Bernabei

- ◆ Opening welcome Session ,
Taking Picture Together Greeting speech:
chancellor of Capital Normal University
Max van Manen

- ◆ Conference Major Lecture
Max van Manen
Hong Ning

- ◆ Conference Speech
Prof. Shenghong Jin
Dr. Anna Kirova
Prof. Hongcai Wang
Prof. Wei Gao
Dr. Sol Neely
Prof. Zhiding Shu
Dr. Pamela Bernabei

PHENOMENOLOGY AND PEDAGOGY

北京 2006.10.

时间: 8: 30-12: 30 ;
14: 00-18: 00

Time: 8: 30-12: 30 ;
14: 00-18: 00

地点: 国际文化大厦学术报告厅

Location: Academic Report Hall of the
International Education Building

1-1

Time: 9:30-10:45 Oct.15th 2006Location: Academic Report Hall of the International Culture Building

Key Presentation

Max van Manen

Professor of Education at the University of Alberta, Edmonton, Canada.

Dr. Max van Manen is a Professor of Education at the University of Alberta, Edmonton, Canada. Van Manen regularly speaks and conducts workshops on human science research methods, pedagogy, and on related topics of professional practice in education, the health sciences, psychology, and human ecology. He has written on the tact of teaching, the pedagogy of secrets in children's lives, the phenomenology of the body in illness and health, the pedagogical task of teaching, the meaning and significance of recognition in teaching and learning, the primacy of the pedagogical relation, the epistemology of professional practice, and he has developed methods of inquiry for phenomenological research and writing. Max van Manen teaches courses in qualitative research methods, pedagogy, and curriculum studies. He coordinates CPIIn (the Curriculum and pedagogy Institute), and maintains the website <phenomenologyonline.com>. His publications and books, which have been translated into several languages, include "Researching Lived Experience: Human Science for an Action Sensitive Pedagogy" (1997 revised), "The Tact of Teaching: The Meaning of Pedagogical Thoughtfulness" (1991), "Childhood's Secrets: Intimacy, Privacy, and the Self Reconsidered" (1996), "The Tone of Teaching" (1986/2002 revised), and "Writing in the Dark: Phenomenological Studies in Interpretive Inquiry" (2002). He has been conferred many awards, including the Canadian Society for Studies in Education, (CACS) Life Time Achievement Award; the American Education Research Association (Curriculum) Life Time Achievement Award; the Killam Professorship; and the prestigious University of Alberta J. Gordin Kaplan Award for Excellence in Research.

2-1

Time: 11: 00-11:30 Oct.15th 2006Location: Academic Report Hall of the International Culture Building

Paper Presentation

The educational meaning of recognition in schooling

Prof. Shenghong Jin

(Research Institute of Moral Education, Nanjing Normal University)

The main thesis of this article is that "recognition" is part of everyday life, and it is integral to schooling and education. In the unfolding the forms of "recognition", its educational meaning is illustrated. The communication of education is formed in the relation of recognition. Only can children receive recognition

from “the important others” in education, they will foster the self- understanding and unique self-identities, and they will develop the sense and attitudes to respect and recognition to others. In the affirmative relationship of recognition, children form healthy selves as whole persons. Recognition is conducive to raise the moral sense of the agents and to form the friendly community of education.

2-2

时间: 11:00-11:30 2006.10.15

地点: 国际文化大厦学术报告厅

大会发言

承认的教育意义

金生鉉 (南京师范大学 道德教育研究所)

本文在对“承认”进行现象学分析的基础上,研究了不同的承认形式,主要探讨“承认”的教育意义。获得承认是人性中的自然倾向,是每个人进行交往的动机,也是获得健全发展的基础。教育中的交往结构是一种相互承认的关系结构。儿童作为完整的人的精神品格,是首先从“教育中的重要他者”对他的“特殊性”的承认中获得发展的。在承认的教育交往中,儿童处于不断了解和肯定自己的独特的自我过程之中,他由此确定一种自我认同的纬度,并且把获得承认作为出发点形成一种对他人的认同和尊重。在这种承认的教育关系中,儿童不仅形成了独特的、完整的有尊严的自我,培养了主体间的道德感和共通感,而且形成了一种友爱的教育共同体。

3-1

Time: 11: 30-12:00 Oct.15th 2006

Location: Academic Report Hall of the International Culture Building

Paper Presentation

Childhoods In-Between: Opening up Pedagogical Possibilities

Anna Kirova

Associate Professor, University of Alberta, Department of Elementary Education, Edmonton, AB, Canada

Abstract

What is the nature and experience of childhood for immigrant children in their day-to-day living in-between languages and cultures? What are the new possibilities that are open when the language fades away and children are thrown into unfamiliar status of being? What are the human possibilities, other than equal access to education, information, and meaningful peer interactions, from which immigrant children are deprived if their own language no longer opens up a region of relatedness? I take Heidegger's (1982) view of language, not as the product of human beings, but rather as “what gathers things together and opens up a region of relatedness for human dwelling” (p.120) in exploring the contemporary phenomenon of “moving childhood(s)” as experienced by immigrant children who attend school in their host counties. How does language help immigrant children understand themselves in terms of where and how they comes to be as such,

and what and how they are going to be when the culture in which they lives is different from the one they were born? Perhaps Heidegger's notion that the breaking up of what is taken for granted is "the true step back on the way of thinking" (p. 108). This notion may help us explore the creative relation-making processes in which immigrant children are engaged as they perceive and create new childhoods among scattered and conflicting events and experiences. This approach opens up considerable pedagogical possibilities as it emphasizes our human capacity to perceive and construct new childhood relatedness through what is dissimilar rather than to deduct from what is known.

3-2

时间: 11: 30-12: 00 2006.10.15

地点: 国际文化大厦学术报告厅

大会发言

跨文化中的儿童——开启教育的可能性

安娜·基洛瓦博士
阿尔伯特大学副教授

摘要:

在两种语言和文化间生活的移民子女其日常状态和体验是什么? 当自身的语言消亡, 孩子们被置于一中不同的生存境地, 对他们来说敞开的新的可能性是什么? 如果不能平等地接受教育, 获取信息以及得到与同龄人交往的机会(移民子女自己的本族语言被中断使用而使他们的上述权利受到的剥夺), 那么还有哪些可能性的发展呢? 在这里, 我指称的语言用的是海德格尔所指涉的语言, 即语言不是作为人类的产品, 而是作为研究当代“流动儿童”现象的“一种集束, 这种集束为人的此在展示了一定的空间和场域”, 这正是移民子女在移民国度受教育要经历的。语言如何促进移民子女了解自身所处的位置及其原因? 当他们生活在一种有别于自己出生的本土文化时, 他们将遭遇什么, 如何应对? 也许海德格尔那种被认为是理所当然的“断裂”才是“真正走向反思之路”。这种观点有助于我们寻求创造性的相关教育模式, 使移民子女在碰撞和冲突中参与其中, 探寻新的发展道路。这一方法为教育开辟了诸多可能性, 因为它强调的是人类从差异中而不是从对已知的事物中发展起来的认知和建构能力。

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Childhoods In-Between: Opening Up Pedagogical Possibilities

Anna Kirova, Associate Professor, University of Alberta, Department of Elementary Education, Edmonton, AB, Canada

"Mom, when are we going home?" my five-year-old son asked me a week after we immigrated to Canada. "We are not, dear. This is home now," I managed to say and burst into tears. He looked at me in complete dismay and ran into my open arms. We remained united by love and fear, overwhelmed by the unknown for quite some time. The world as we knew it seemed to have disappeared upon our arrival at this new place, but at least we had each other. (Kirova, A., personal memory)

"I am going home!" said Val, a 6-year-old Chinese girl after almost four months living in Canada with her

family. Tears are pouring down her face as she packs her knapsack: "I am going back to my grandparents ... I am going home. I miss my home, I miss my friends." (interview with Val's mother, December 2002)

What was childhood like for my own child, whom we moved with us to three countries in 12 months? What was childhood like for Val, who although living with her parents did not feel at home in the new country? What is the nature and experience of childhood that has been interrupted by immigration? What are the lived experiences of immigrant children in their day-to-day living between languages and cultures? What is the lived experience of a child when his or her home is replaced by a space to live and when the new language does not serve as a guide to the world? How is childhood experienced when a child becomes a stranger in the world of others? How does a child experience the unknown world of things and language of the people to which he or she does not belong?

To undergo an experience with something—be it a thing, a person, or a god—means that this something befalls us, strikes us, comes over us, overwhelms and transforms us. When we talk of "undergoing" an experience, we mean specifically that the experience is not of our own making; to undergo here means that we endure it, suffer it, receive it as it strikes us and submit to it. It is this something itself that comes about, comes to pass, happens. (Heidegger, 1982, p. 57).

It seems that in Heidegger's sense, the experience with an unfamiliar world that overwhelms and transforms a child as a result of immigration is no different than any other childhood experience such as going to school or being sick in bed. Yet the phenomenon of moving childhoods as experienced by millions of children in the globalized world of the mid-20th and early 21st centuries seems different. To paraphrase Heidegger, it invites children to ask, "In what relation do I live to the language I speak?" The opportunity that immigration opens for asking this question is of the utmost importance in awakening children's awareness of their relation to language, both the language of home and the home of language. If language (*Sprache*) is one way of being in the world for humankind that has an immediate presence in the world, and it is one form of discourse (*Rede*), (Heidegger, 1996, 1982), then what is it to learn another language? What is relation of the new language to the first way of being in the world? Is beginning to feel at home in the new country an essential aspect of feeling at home in a "linguaging" way?

In this article I explore Heidegger's (1982) notion that the breaking up of what is taken for granted is "the true step back on the way of thinking" (p. 108) in an attempt to understand how language helps immigrant children understand themselves in terms of where and how they come to be as such, and what and how they are going to be in a culture into which they were not born.

The experiential accounts included in this article come from conversations with my son about his childhood as an immigrant child, from the interviews that I conducted with 10 immigrant children about their experiences of loneliness as part of my doctoral study on the phenomenon of childhood loneliness (Kirova-Petrova, 1996), and interviews with four recent Chinese immigrant children within six months from their arrival in Canada (Kirova & Wu, 2002). In addition, my videotaped observations over five months of a 4-year-old immigrant child provide snapshots the child's daily life in a preschool setting (Kirova, 2002a). Although as an immigrant myself I have explored my own experience with a foreign (English) language, I am conscious of the various life worlds adults and children inhabit, and I am particularly cautious not to impose adult meaning on children's words. Rather, my attempt is to understand how their life world looked in their experiences of moving childhoods in immigration.

Childhood/Childhoods

We cannot investigate the phenomenon of moving childhoods without examining our notions of childhood that, as Danaher and Briod (2005) suggest, rest upon a radical empirical fact: "To be human means

that one is or was once a child" (p. 218). Thus we are inevitably faced with a problem with such an investigation. The problem is not that "we may know too little, but that we already know too much" (van Manen, 1990, p. 46) about the phenomenon. The problem with such an investigation is that our understandings may get in the way of our remaining open to a question.

Perhaps we should start with a "naïve look" (Barrit, Beekman, Bleeker, & Mulderij, 1983) at our shared notion of childhood as reflected in a dictionary definition of childhood. *Random House Webster* (1990) tells us that childhood is "1. a state or a period of being a child, or 2. the early stage in the existence of something. (bef. 950)" (p. 235). Apparently, if we use the first, contemporary meaning of childhood provided above, we cannot define childhood without knowing what *child* is. But in defining *child* the dictionary fails to give us any sense of what this might be like. Instead, the description provided as "a person between birth and full growth; a young boy or a girl" (p. 235) relies solely on physiological terms. However, being *between* seems to be essential in the definition of *child*. Although birth is a fixed moment that here seems to be seen as a beginning, full growth is not, and thus it is less clearly definable as an end. But even if it were, one needs to ask *the end of what?* Of a person's being between, or the end of growth? Whatever full growth as an end of a person's being a child seems to indicate in this definition, we can now apply it to the definition of childhood. Then childhood is defined as the state or time of being a person (a girl or a boy) between birth and full growth. In this case moving *between* more or less clearly defined points of existence seems to be essential not only in defining *child*, but also *childhood*. As in the definition of *child*, however, the definition of *childhood* includes nothing that alludes to the nature of this state or time of being "a person between" other than it is between two points defined with a different level of clarity. The process of *moving between* implies time: the time one needs to go from birth to full growth. So is childhood a time? Or is it the moving itself? How does a person move if there is no place to move from or to? Is birth a place as well as a time? What is the importance of our birthplace as a beginning of our journey between?

When we apply our own experiences of childhood to the definition of childhood discussed above, it becomes clear that not only do we share a common beginning or end—understood as time and place of our *moving between* these different points—but the *moving* itself is also different for each of us. "The experiential threshold to a child-as-child is discovered through remembering and re-imagining childhood's *life-world*: the world as directly meant and immediately experienced" (Danaher & Briod, 2005, p. 218). The neighborhood friends, the games, the songs, the laughter; the tears that came with my skinned knees and elbows; the aroma of the flowers in our backyard in a late July evening; the fireflies; my mother's call for bedtime that ended all games, for example are my memories of childhood. But this happy *moving between* play and the tranquility of my home is not the only childhood I remember. I also remember waiting for my mother to come home after long—perhaps too long—workdays when I was lonely and scared that the world would disappear if she did not come home (Kirova, 2002b). I was not even 6 years old when fear of the unknown world of the adult life, often hidden from a child's eyes, blighted my childhood. Was it after my parents' divorce that my childhood began to disappear? Or was it with the disappearance of my sense of at-homeness following this that my experience of childhood changed? The questions about the meaning of home concern our way of being in the world. Is childhood a way of being in the world? Can a child be a child if he or she does not have a sense of being at home in the world?

Although I am not sure of the exact time when my childhood experiences were transformed in relation to my sense of at-homeness, for millions of Jewish children and their parents the familiar world of home began to disappear when on January 30, 1933, Adolf Hitler was appointed Chancellor of Germany. In a letter to an unknown relative in Amsterdam, Leni, a 12-year-old Jewish girl in Vienna tells the story of the end of