



香港恒生大學
THE HANG SENG UNIVERSITY
OF HONG KONG



腾讯社会研究中心
Tencent Research

2021 The Values of Play International Conference
2021游戏的价值研究国际会议

The Values of Play: A Cultural and Educational Analysis

游戏的价值：文化与教育之解析

Hosts

The International Council for Philosophy and Human Sciences (CIPSH)
Jing Hengyi School of Education, Hangzhou Normal University (HZNU)
CIPSH Chair Collaborative Office in Hangzhou Normal University
Humanities Division of Zhejiang University

Collaborative Organizations
Tencent Social Research Center
Hang Seng University of Hong Kong

主办方

杭州师范大学经亨颐教育学院
HZNU-CIPSH教席合作办公室
浙江大学传媒与国际文化学院

协办方

腾讯社会研究中心
香港恒生大学

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Introduction of Jingheng Yi College of Education, HZNU

The Jing Hengyi College of Education of Hangzhou Normal University is named after Mr. Jing Hengyi, a famous educator in modern times and former president of our university. The College was established in July 2021 by merging the Jing Hengyi College of Teacher Education, the College of Education, and the Zhejiang Center for Research and Evaluation of Educational Modernization. The history of the college can be traced back to 1908, when it was founded as a two-tier official teacher training college in Zhejiang Province, where such famous teachers as Jing Hengyi, Ma Xulun, Li Shutong (Venerable Hong Yi), Xia Qizun, Lu Xun, Ye Shengtao, Zhu Ziqing, etc. taught. In the past years, the school has trained a large number of contemporary cultural celebrities, famous educators and famous teachers and principals, delivered a large number of talents for the national education career, and won wide praise from all walks of life, so it can be said that the world is full of plums.

The college has a reasonable structure and active academic thinking faculty. There are 235 faculty members, including 179 full-time teachers. 55% of the faculty members have senior titles, including 45 professors (including researchers), 68% of the faculty members have doctoral degrees, 30% of the faculty members have overseas study and work backgrounds, and there are 3 national talents.

The college has two master's degree authorization points in education and psychology, and two master's degree authorization points in education and applied psychology. Pedagogy and psychology have been selected as the first-class disciplines in Zhejiang Province in the 13th Five-Year Plan, and pedagogy has also been selected as the key discipline in Zhejiang Province and the second batch of advantageous and characteristic disciplines of the provincial key construction universities in Zhejiang Province.

The College is the only unit in Zhejiang Province that has been awarded the "Excellent Primary School Teacher Training Program Reform Project" by the Ministry of Education, and is also the unit that undertakes the training of talents for the experimental class of Jing Hengyi, which is the first honors college of teacher education in China. The College has five undergraduate majors, including elementary education, preschool education, educational technology, applied psychology and special education, among which elementary education is one of the "12th Five-Year Plan" and "13th Five-Year Plan" advantageous majors in Zhejiang Province, a national specialty, the first batch of national undergraduate enrollment majors. The major of elementary education is the first batch of undergraduate majors in Zhejiang Province, the first batch of teacher training majors certified by the Ministry of Education and the first batch of national first-class undergraduate majors. Preschool Education is one of the "12th Five-Year Plan" emerging specialties, "13th Five-Year Plan" specialties construction projects and national first-class undergraduate majors in Zhejiang Province. The majors of Applied Psychology, Special Education and Educational Technology are all first-class undergraduate majors in Zhejiang Province, among which the major of Educational Technology is also the support major of the "Thirteenth Five-Year Plan" Teacher Education Innovation Project

Construction Project in Zhejiang Province, and the major of Special Education is an emerging major in Hangzhou. The experimental class of Jing Hengyi Honors innovative talent training model, the implementation of "dual mentorship, small class teaching, double strengthening of literacy, full practice" and other training initiatives, significant results, has formed a talent training brand.

The college is the secretariat unit of the Rural Famous Principals Working Committee of China Tao Xing Zhi Research Association, the existing China Institute of Innovation and Entrepreneurship Education, Zhejiang Primary Education Research Center, Zhejiang Education Modernization Research and Evaluation Center, Zhejiang University Psychological Crisis Intervention Center, Zhejiang School Mental Health Education Research and Training Center, Ma Yun Rural Education Research Institute, Teacher Development Research Center, Vocational Education Research Institute, etc. Research institutions. It has built teaching and research laboratories such as the Educational Technology Experiment Center, Cognitive Neuroscience and Mental Health Laboratory, and Teacher Behavior Training Laboratory.

Since 2017, it has been awarded 33 national projects such as National Natural Science Foundation of China and National Social Science Foundation of China, 49 provincial and ministerial projects; 4 provincial and ministerial awards such as Zhejiang Province Philosophy and Social Science Excellent Achievement Award; 463 papers published in high-level journals, 132 papers published in domestic authoritative journals such as Education Research, SSCI/SCI, A&HCI journals. It has won two national teaching achievement awards, two national high-quality resource sharing courses, one national first-class course and one national virtual simulation teaching project. It has been awarded 3 provincial online quality open courses, 21 provincial quality online open courses cultivation projects (including teacher education), 13 provincial first-class courses, 2 provincial virtual simulation experimental teaching projects, 6 provincial teaching reform projects, and 6 provincial model courses on curriculum thinking and government.

The college adheres to the fundamental task of "establishing moral education", adheres to the 100-year tradition of teacher training and the accumulation of humanities and arts, pursues the cultivation of future outstanding teachers and excellent psychologists, highlights the cultivation of teacher morality, and carries out skill training for teacher training students and innovation and entrepreneurship education for college students, and has distinctive talent cultivation characteristics. The "Six Arts Festival" featuring "speaking, singing, playing, dancing, calligraphy and painting" was selected as a special showcase project of the Ministry of Education for "Respecting Excellent Chinese Traditional Culture", and was awarded the national It was also awarded the gold medal of "Excellent Brand Activity of University Quality Education". "The public welfare entrepreneurship team of "Border Love Delivery" won the gold medal in the 10th Challenge Cup Competition of Zhejiang Province and the silver medal in the public welfare entrepreneurship category of the National Challenge Cup Entrepreneurship Competition, as well as the gold medal in the 2nd "Internet+" Student Entrepreneurship Competition of Zhejiang Province. The team also won the gold medal in the 2nd "Internet+" Student Entrepreneurship Competition of

Zhejiang Province and the silver medal in the 2nd "Internet+" Student Entrepreneurship Competition of China. The overall quality and professional skills of the students are widely praised, and the number of students winning the provincial teacher training students' skills competition has been the first in the province for seven consecutive years, and many of them have won the first prize in the National Teacher Training College Teacher Training Students' Teaching Skills Competition and the Yangtze River Delta Teacher Training Students' Basic Teaching Skills Competition; many of them have won good results in the National Student Advertising Art Competition, China Student Computer Design Competition, Student Robotics Competition and National Student Art Festival The College has more than 2,300 undergraduate students. There are more than 2300 undergraduates and 1000 postgraduates in the college. The graduates are well received by employers, and the employment rate has been maintained at over 97% in the past years, and the rate of further education has been increasing year by year.

The college gives full play to the advantages of education, which is an advantageous and characteristic discipline of the provincial key construction universities, based on the local area, facing the whole country, actively serving and leading the basic education, innovating teacher training mode and cooperative schooling mechanism, undertaking "National Training Program", "Zhejiang Famous Teachers" and other projects. In addition, we have cooperated with more than 20 primary and secondary schools and kindergartens in Hangzhou, Ningbo, Wenzhou, Jiaxing, Huzhou and other places with remarkable results, and many of the cooperation achievements have won national teaching achievement awards, and many people have grown up to be provincial special teachers and senior teachers.

The College adheres to the concept of openness, and has established friendly cooperation and exchange relations with universities in Canada such as University of British Columbia, University of Toronto, University of Alberta, University of California, San Diego, University of North Texas, Purdue University, Middle Tennessee State University, University of Mannheim in Germany, Nottingham Trent University in England, Pusan University of Education in Korea, Tohoku University in Japan, University of Canberra in Australia, and University of Oulu in Finland. We have established friendly cooperation and exchange relations with many foreign universities and colleges to continuously improve the level of international education and research.



Introduction of HZNU-CIPSH (The International Council for Philosophy and Human Sciences) Chair Collaborative Office

The International Council for Philosophy and Human Sciences (CIPSH) Chair Collaboration Office was established under the joint authorization of the International Council for Philosophy and Human Sciences and Hangzhou Normal University (HZNU). It aims to strengthen the exchange and cooperation between Hangzhou Normal University and the International Council for Philosophy and Human Sciences and its global partners, to jointly promote the "New Humanities" with the characteristic of interdisciplinary child studies (including education, psychology, history, foreign language literature, art, etc.), and therefore develop HZNU into a leading research center for humanistic studies both nationally and internationally.

The office is permanently set up in the School of Education in HZNU, and jointly managed by the School of Education and the CIPSH. The office is generally directed by Professor Hsiung Ping-chen, a distinguished professor of the School of Education in HZNU, the CIPSH Chair of New Humanities in the University of California, Irvine.

The School of Education appoints Dr. Gao Zhen-yu as the executive secretary to assist Professor Hsiung for managing routine matters, communicating with CIPSH and its global partner universities, and also participating in the academic researches together. The office also has one staff for handling university-related administrative work and the organization of seminars, meetings and conferences. Hangzhou Normal University has built a cross-school research team for the office to apply and implement local, national and international humanistic projects.



Introduction of College of Media and International Culture of Zhejiang University

College of Media and International Culture of Zhejiang University was established in 2006. Its Department of Journalism, founded in 1958, however, is one of the earliest journalism education departments in China.

Adhering to the motto of “Virtue, knowledge, freedom and tolerance”, the College devotes itself to constructing cross-cultural communication research and teaching mechanism and cultivating cultural communication elites with solid cultural foundation, commendable communication skills, high moral merits and broad international horizon.



A Brief Introduction of Tencent Social Research Center

Established in December 2011, Tencent Social Research Group. The Center is committed Center (TSRC) is a social sciences research facility under Tencent to bringing the academic communities together to carry out multidisciplinary research on the Internet, social network in particular. The research focus of the Center is people and the internet, aiming to understand the relationship between people, society, culture, and science and technology, as well as the impact of the Internet and scientific advances on culture, social forms, organizations and behaviors in societies.

Science and technology are transforming our work and life. As a window for Tencent to explore cutting-edge technologies and cultural trends, TSRC is trying to drive the integration of tech and culture and promote the Group's mission of Tech for Good by providing data and other support to scholars all over the world to carry out Internet-related basic research and experiments.

“Connections for Innovation, Research for Change” is the vision and mission of TSRC.

A Brief Introduction of Hang Seng University of Hong Kong

The roots of The Hang Seng University of Hong Kong (HSUHK) stretch back to 1980 when Hang Seng School of Commerce (HSSC) was established, with funding from the S H Ho Foundation, the Ho Tim Charitable Foundation, Dah Chong Hong Limited, several Hang Seng Bank founding directors and Hang Seng Bank Limited. From 1980 to 2009, HSSC was a pioneering and leading provider of post-secondary programmes in business and related areas.

In response to the Chief Executive's Policy Address in 2009 which highlighted the growing significance of quality private universities in Hong Kong, HSSC was re-structured in 2010 and became Hang Seng Management College (HSMC), a non-profit private university-level institution registered under the Post Secondary Colleges Ordinance (Cap. 320) to offer bachelor's and above degree programmes in diversified disciplines.

On 30 October 2018, HSMC was granted approval by the Government of the Hong Kong Special Administrative Region (HKSAR) to change its title from "Hang Seng Management College" to "The Hang Seng University of Hong Kong".

HSUHK aspires to be a leading private liberal-arts-oriented university in the region, recognised for excellence in teaching, learning and research, serving and advancing our society and the world. HSUHK has five Schools (Business, Communication, Decision Sciences, Humanities and Social Science, and Translation and Foreign Languages) with a student population of more than 6,000 and 200 full-time academic staff members.

HSUHK offers a wide range of 4-year bachelor's (honours) degree programmes and master's degree programmes. Many of these programmes are unique and the first of its kind in the region. All programmes were accredited by the Hong Kong Council for Accreditation of Academic and Vocational Qualifications (HKCAAVQ) and recognised by the Governments of the HKSAR, mainland China and Taiwan.



Invited Speakers and Participants



Luiz Oosterbeek

Prof. Luiz Oosterbeek is Professor of Archaeology at the Polytechnic Institute of Tomar and holder of the UNESCO chair in Humanities and Cultural Integrated Landscape Management. His archaeological research focuses on the transition to food producing economies in Portugal, Africa and Southern America. He also conducts research on heritage and landscape management and is currently President of the International Council for Philosophy and Human Sciences.

路易斯·奥斯特贝克教授，托马尔理工学院考古学教授，联合国教科文组织人文与文化综合景观管理主席。他的考古研究集中在葡萄牙、非洲和南美的粮食生产经济转型上。他还从事遗产和景观管理方面的研究，目前是国际哲学和人文科学理事会主席。



Pingchen Hsiung

Prof. Ping-chen Hsiung, is the current Secretary-General and executive committee member of CIPSH (Council for Philosophy and Human Sciences), founder of Asian New Humanities Net (ANHN) , CIPSH Chair of New Humanities in University of California at Irvine, UNESCO chair on Humanities Cultural Landscape Management at Polytechnic Institute of Tomar, distinguished Professor in Residence and Director of Global Humanities Initiative, Hang Seng University of Hong Kong and distinguished professor of Hangzhou Normal University in China.

熊秉真教授，现任 CIPSH（国际哲学和人文科学理事会）秘书长兼执行委员会成员，亚洲新人文网（ANHN）创始人，加州大学欧文分校 CIPSH 新人文学科主席，托马尔理工学院联合国教科文组织人文文化景观管理教席，香港恒生大学驻校特聘教授兼全球人文倡议主任，中国杭州师范大学特聘教授。



Wang Jie

Prof. Wang Jie, "Seek Truth Distinguished Professor" of the School of Media and International Culture, Zhejiang University, Changjiang Scholar Distinguished Professor of the Ministry of Education, Director of the Professor Committee of the School of Media and International Culture, editor-in-chief of "Marxist Aesthetics Research". Main research fields: Marxist aesthetics, aesthetic anthropology, contemporary aesthetic issues.

Served as the vice president of the Chinese Society of Aesthetics, the vice president of the Chinese Society of Art Anthropology, the vice president of the National Marxist-Leninist Literature Research Association, the review expert of Chinese literature from the National Social Science Foundation, and the review expert of the National Publishing Fund. Chief Expert of the National Social Science Fund Major Project "Basic Issues and Criticism Forms of Contemporary Aesthetics", etc. He has won the second prize of national teaching achievement, and the second and third prize of provincial social science outstanding achievement. Published academic monographs "Aesthetic Illusion-Introduction to Modern Aesthetics", "Marxism and Modern Aesthetic Issues", "Modern Aesthetic Issues: Reflections on Anthropology", etc.

王杰，浙江大学传媒与国际文化学院“求是特聘教授”，教育部长江学者特聘教授，传媒与国际文化学院教授委员会主任，《马克思主义美学研究》集刊主编。主要研究领域：马克思主义美学、审美人类学、当代美学问题。

担任中华美学学会副会长，中国艺术人类学学会副会长，全国马列文论研究会副会长，国家社会科学基金中国文学评审专家，国家出版基金评审专家。国家社会科学基金重大项目“当代美学基本问题与批评形态”首席专家等。曾获国家级教学成果二等奖，省级社会科学优秀成果二、三等奖。出版学术专著《审美幻象--现代美学导论》、《马克思主义与现代美学问题》、《现代审美问题：人类学的反思》等。



Zhao Li

Prof. Zhao Li, master supervisor. Leader of young and middle-aged subjects in Zhejiang colleges and universities, "Zhejiang Youth Social Science Scholar" in Zhejiang Province, 131 talents in Hangzhou. Visiting scholar at Harvard University and University of California, San Diego. Mainly engaged in children's moral behavior development and mechanism research. Presided over 10 national, provincial and ministerial-level projects including the National Natural Science Foundation of China, the National Social Science Foundation, and the National Educational Science Planning Special Project. Won the second prize of Zhejiang Philosophy Society for Outstanding Achievements, and the second prize of Provincial Education and Scientific Research Outstanding Achievements. Published nearly 30 papers as the first or corresponding author, 3 of which were published in the top international psychology/developmental psychology journals *Psychological Science* and *Developmental Science*. Served as a member of the Zhejiang Provincial "Zhejiang Young Social Science Scholars" Council, and an editorial board member of the international SSCI journal *Cognitive Development*.

赵立，心理学博士，杭州师范大学教育学院心理系教授、硕士生导师。2010年博士毕业于浙江大学，同年进入我校工作。工作期间，曾赴美国哈佛大学、美国加州大学圣地亚哥分校访问学习。入选浙江省高校领军人才计划“高层次拔尖人才”、浙江省高校中青年学科带头人、浙江省“之江青年社科学者”、杭州市131人才等人才项目。主要从事儿童道德行为发展，尤其是儿童作弊行为起源及机制的研究。先后主持国家自然科学基金、国家社科基金、全国教育科学规划专项课题等国家及省部级课题10项。获浙江省哲社优秀成果二等奖、省教科研优秀成果二等奖等省级和市级科研成果奖项4项。以第一（或兼通讯）作者发表国内外论文近30篇，其中包括国际顶尖期刊 *PNAS* 1篇，国际心理学/发展心理学顶级期刊 *Psychological Science*、*Developmental Science* 3篇，以及《心理学报》、《管理世界》等国内权威期刊3篇。现任浙江省“之江青年社科学者”理事会理事，国际SSCI期刊 *Cognitive Development* 编委，以及 *Psychological Science*、*Developmental Science*、*Child Development*、*Social Development* 等的多个国际知名

SSCI 期刊的通讯评审。



HO Shun Man, Simon

Prof. Simon Shun-Man HO has served as President of The Hang Seng University of Hong Kong (HSUHK) (formerly Hang Seng Management College, HSMC) since March 2014. Currently, he is the Editor of the *Asian Journal of Business Ethics* (Springer), and Member of the Editorial Board of the *Journal of Business Ethics* (Springer), *Advances in Business Ethics Research* (Springer), and the “Corporate Governance Literature Series” of Nankai University.

In public services, he is Chairman of the Hong Kong Corporate Governance Forum, Council Member of the China Higher Education Association, Board Member of Monte Jade Science and Technology Association, Board Member of the Hong Kong-ASEAN Economic Cooperation Foundation (HKAECF) and Advisor to a number of international bodies. He is also a Senior Research Fellow at the Centre for Strategic Economic Studies, Victoria University, Australia, Member of Academic Committee of the Hong Kong Scholar Scheme organized by the Society of Hong Kong Scholars, Vice Chairman of the Training Committee of the Scout Association of Hong Kong, Honorary Advisor of the Hong Kong Professionals and Senior Executives Association, Advisor of the Dashun Foundation and Advisor of the Our Hong Kong Foundation.

何顺文教授自 2014 年 3 月起担任香港恒生大学（HSUHK）（前恒生管理学院，HSMC）校长。目前，他是亚洲商业道德杂志（Springer）、《商业伦理学杂志》(Springer)、《商业伦理研究进展》(Springer)、南开大学“企业管治文献丛书”编委。

在公共服务方面，他是香港企业管治论坛主席、中国高等教育学会理事、玉山科技协会理事、香港-东盟经济合作基金会（HKAECF）理事和顾问给一些国际机构。他也是澳大利亚维多利亚大学战略经济研究中心的高级研究员，

香港学者协会组织的香港学者计划学术委员会成员，童军总会培训委员会副主席。香港，香港专业人士及高级管理人员协会名誉顾问，大顺基金会顾问和我们香港基金会顾问。



Derek Yue

Mr. Derek Yue, Chair of Tencent Social Research Center. He is also responsible for Tencent Media Center. He graduated from Jilin University, worked in "Global Entrepreneur" magazine, served as a reporter, Senior reporter, chief writer, editorial board, executive deputy editor, executive editor, won the Tsinghua University-Citibank Media EMBA Scholarship, Peking University Guanghua-Sina Finance Media Scholarship, Tsinghua University Wudaokou Financial Media EMBA Scholarship, China Europe Business School Global Media Scholarship , and is also a part-time supervisor for master's degree students of the School of Media and International Culture, Zhejiang University.

岳淼先生，腾讯社会研究中心主任，他还负责腾讯集团媒体中心。毕业于吉林大学，曾就职于《全球企业家》杂志，担任记者、资深记者、首席撰稿人、编委、执行副主编、执行主编获清华大学-花旗传媒 EMBA 奖学金、北京大学光华-新浪财经传媒奖学金、清华大学五道口财经传媒 EMBA 奖学金、中欧商学院全球传媒奖学金、兼任浙江大学传媒与国际文化学院硕士研究生导师。



David Theo Goldberg

Prof. David Theo Goldberg is the Director of the University of California Humanities Research Institute. Formerly Director and Professor of the School of Justice Studies, a law and social science program, at Arizona State University, he is the author of *Racist Culture: Philosophy and the Politics of Meaning* (1993), *Racial Subjects: Writing on Race in America* (1997), *Ethical Theory and Social Issues* (1990/1995), *The Racial State* (2002), *The Threat of Race* (2009), and co-author of *The Future of Thinking* (2010). He edited *Anatomy of Racism* (1990), *Multiculturalism: A Critical Reader* (1995), and co-edited *Race Critical Theories* (2005), *Rethinking Postcolonialism* (2002), *Companion on Gender Studies* (2002) and *Companion on Race and Ethnic Studies* (2005). He was the founding co-editor of *Social Identities: Journal for the Study of Race, Nation and Culture*.

大卫·西奥·戈德堡教授是加州大学人文研究所的主任。曾任亚利桑那州立大学司法研究学院院长和教授，该学院是一个法律和社会科学项目，他是种族文化:哲学和意义的政治(1993)的作者，种族主题:著有《美国的种族》(1997)、《伦理理论与社会问题》(1990/1995)、《种族国家》(2002)、《种族的威胁》(2009)和《思考的未来》(2010)。他主编了《种族主义剖析》(1990)、《多元文化主义:批判读者》(1995)，并与他人合编了《种族批判理论》(2005)、《反思后殖民主义》(2002)、《性别研究伴侣》(2002)和《种族与民族研究伴侣》(2005)。他是《社会身份:种族、国家和文化研究杂志》的创始联合编辑。



Harold Sjørnsen

Prof. Harold Sjørnsen is a philosopher of technology and of comparative philosophy of culture, who works extensively on the problems of technological and engineering ethics. He is Professor of Philosophy Emeritus at both New York University – Shanghai and New York University–Abu Dhabi, as well as Professor Emeritus of Technology, Culture and Society at New York University–Tandon School of Engineering / Polytechnic Institute. He is a recurring Visiting Lecturer at the Research Center for Higher Education at East China University of Science and Technology in Shanghai, Adjunct Professor of Philosophy at Ramakrishna Mission Vivekananda Educational and Research Institute in Kolkata, Visiting Professor of Engineering Ethics and Chair of the International Advisory Board of the School of General Engineering at Beihang University in Beijing. He is an active participant and a current member of the Board of Directors of the Asia New Humanities Net, based at the Chinese University of Hong Kong. He is helping to develop the technology/humanities initiative of CIPSH. A new research institute on engineering and technology ethics at Beihang University will be under his leadership.

哈罗德·舒尔森教授是一位技术哲学家和文化比较哲学专家，他广泛研究技术和工程伦理问题。他是纽约大学-上海和纽约大学-阿布扎比的哲学名誉教授，以及纽约大学-坦登工程学院/理工学院的技术、文化和社会名誉教授。他是上海华东理工大学高等教育研究中心的客座讲师，加尔各答罗摩克里希那教会维韦卡南达教育研究所哲学兼职教授，工程伦理学客座教授和国际咨询主席北京航空航天大学通用工程学院董事会。他是香港中文大学亚洲新人文网的积极参与者和现任董事会成员。他正在帮助开发 CIPSH 的技术/人文倡议。北京航空航天大学新成立的工程技术伦理研究所将在他的领导下进行。



Leonard J. Waks

Prof. Leonard J. Waks is the professor Emeritus of Educational Leadership at Temple University and the president of the John Dewey Society(2015-2017), President of New England Philosophy of Education Society(2012-2013). He is now the distinguished professor of the school of education in Hangzhou Normal University. He once worked in University of Wisconsin, Purdue University, Stanford University and Pennsylvania State University in the United States of America. He served as Member of Editorial Boards of Education and Culture.

伦纳德·J·瓦克斯教授是天普大学教育领导力名誉教授，约翰杜威学会主席（2015-2017），新英格兰教育哲学学会主席（2012-2013）。现为杭州师范大学教育学院特聘教授。曾就职于美国威斯康星大学、普渡大学、斯坦福大学和宾夕法尼亚州立大学。他曾担任教育和文化编辑委员会成员。



Emmanuel Anati

Prof. Emmanuel Anati is President and Director of Atelier Research Center for Conceptual Anthropology; Executive Director of CISPE (International Centre for Prehistoric and Ethnologic studies; President of the international commission UISPP-CISENP (Union International des Sciences Préhistoriques et Protohistoriques – Commission Scientifique Internationale “The intellectual and spiritual expressions of non-literate societies” He is the founder and Hon. President of Centro Camuno di Studi Preistorici in Capodiponte, Italy. He has been Professor of Prehistory at Tel-Aviv University, Israel, and Professor of Paleo-ethnology at the University of Lecce, Italy. He has lectured and led seminars in other universities and research institutions in Italy, France, Spain, Portugal, the United Kingdom, Morocco, India, Australia, Israel, Argentina, Mexico, the United States and Canada.

His main scientific interests are the arts, religions and other expressions of prehistoric and tribal cultures. He has conducted research in Western Europe, Azerbaijan, the Near East, Tanzania, India, Australia and other countries. Anati’s work in Valcamonica, where he founded and headed the Centro Camuno di Studi Preistorici, has led to UNESCO’s inclusion of the rock art of this Alpine valley in its list of World Cultural Heritage. On behalf of UNESCO and various governments he has carried out research and has served as consultant for the creation and development of archaeological reserves and parks, museums, major exhibitions and other projects.

He is the founder of the International Committee on Rock Art (CAR) of the International Council on Monuments and Sites (ICOMOS). For nine years he served as the first Chairman of the Executive Board. He has planned and produced large exhibitions, organized international congresses, conferences and seminars on prehistoric and tribal art, and has stimulated a

broad international movement in this discipline.

Anati has edited several prestigious publications. He is the Executive Director and General Editor of *EXPRESSION* quarterly journal and of *ATELIER Editions in Conceptual Anthropology*. He directed the periodical *BCSP* for 40 years. He headed the series "The Footsteps of Man" for the Cambridge University Press (UK), and the series "Le Orme dell'Uomo" for Jaca Book, Milan (Italy). He is the author of over 70 books and numerous monographs for leading publishers in Europe and America. Works by Anati have been published in over twenty languages. Among his best-known books, published in several editions and languages: *The Origins of Art*, *World Rock Art*, *Palestine Before the Hebrews*; *Camonica Valley*; *The Riddle of Mount Sinai*; *The Origins of Religion*.

(Anati's academic formation: BA Archeology and MA Prehistory, the Hebrew University, Jerusalem, Israel; AM Anthropology and Social Relations, Harvard University, Cambridge, Ma. USA; Docteur es Lettres, Sorbonne University, Paris, France).

埃马纽埃尔·阿纳蒂教授是 Atelier 概念人类学研究中心的主席兼主任；CISPE(国际史前和民族学研究中心)执行主任；意大利卡波迪蓬特卡穆诺史前研究中心主席，曾任以色列特拉维夫大学史前史教授，意大利莱切大学古民族学教授。意大利、法国、西班牙、葡萄牙、英国、摩洛哥、印度、澳大利亚、以色列、阿根廷、墨西哥、美国和加拿大的大学和研究机构。

他的主要科学兴趣是艺术、宗教和史前和部落文化的其他表现形式。他曾在西欧、阿塞拜疆、近东、坦桑尼亚、印度、澳大利亚等国家进行研究。安提在瓦尔卡莫尼卡的工作，他在那里创立并领导了卡穆诺史前研究中心，使联合国教科文组织将这个阿尔卑斯山谷的岩石艺术列入世界文化遗产名录。他代表联合国教科文组织和各国政府开展研究，并担任考古保护区和公园、博物馆、重大展览和其他项目的创建和发展的顾问。

他是国际古迹遗址理事会 (ICOMOS) 国际岩画委员会 (CAR) 的创始人。他担任了九年的执行委员会第一任主席。他策划和制作了大型展览，组织了关于史前和部落艺术的国际大会、会议和研讨会，并激发了这一学科的广泛国际运动。

阿纳蒂编辑了几本著名的出版物。他是 *EXPRESSION* 季刊和 *ATELIER Editions in Conceptual Anthropology* 的执行董事和总编辑。他指导了 *BCSP* 期刊长达 40 年。他领导了剑桥大学出版社（英国）的 "The Footsteps of Man"（人类的脚步）系列和米兰（意大利）Jaca Book 出版社的 "Le Orme dell'Uomo" 系列。他为欧洲和美国的主要出版商撰写了 70 多本书和众多专著。阿纳蒂的作品已以二十多种语言出版。在他最著名的书籍中，以多种版本和语言出版：艺术的起源、世界岩石艺术、希伯来人之前的巴勒斯坦；卡莫尼卡山谷；西奈山之谜；宗教的起源。

(阿纳蒂的学术结构：考古学学士和史前史硕士，希伯来大学，耶路撒冷，以色列；AM 人类学和社会关系，哈佛大学，剑桥，美国；文学博士，索邦大学，巴黎，法国)。



Tony Hsiu-Hsi Chen

Prof. Tony Hsiu-Hsi Chen, graduated from Department of Dentistry, Taipei Medical University, Master of Yangming University, PhD and Master of Cambridge University. He is currently a professor in the Department of Public Health, National Taiwan University, and was formerly the deputy dean of the School of Public Health and the director of the Master of Public Health Program at National Taiwan University. Research fields include biostatistics, epidemiology, and preventive medicine. He has won the Outstanding Science Award of the Ministry of Science and Technology, the Outstanding Professor Award of the Finnish National Academy of Sciences of the Finnish Academy of Sciences, the Qingxing Medical Culture and Education Foundation "Qingxing Medical Award", and the National Science Council Outstanding Research Award.

陈秀熙教授，毕业于台北医科大学牙科系，阳明大学硕士，剑桥大学博士和硕士。现任台湾大学公共卫生学系教授，曾任台湾大学公共卫生学院副院长及公共卫生硕士项目主任。研究领域包括生物统计学、流行病学和预防医学。曾获“科技部”杰出科学奖、芬兰科学院芬兰国家科学院杰出教授奖、清兴医学文教基金会“清兴医学奖”、科学理事会杰出研究奖。



Margaret Mih Tillman

Margaret Mih Tillman, Associate Professor of History, Purdue University. She received her Ph.D in Chinese History from the University of California, Berkeley in 2013. Before going to Purdue, Margaret taught in the History Department and the Croft Institute of International Studies at the University of Mississippi. She teaches East Asian history. She is author of *Raising China's Revolutionaries: Modernizing Childhood for Cosmopolitan Nationalists and Liberated Comrades, 1920s-1950s* (New York: Columbia University Press, 2018). Margaret conducted archival research in Taipei, Shanghai, and Beijing, with grants from the Center for Chinese Studies (National Central Library, Taiwan), the Chiang Ching-kuo Foundation, and the Fulbright DDRA, and a PRC 985 Research Grant through Fudan University.

玛格丽特·米·蒂尔曼是普渡大学历史学副教授。2013 年获得加州大学伯克利分校中国历史博士学位。在去普渡大学之前，玛格丽特曾在密西西比大学历史系和克罗夫特国际研究学院任教。她教授东亚历史。她著有《培养中国革命者：国际化民族主义者和解放同志的现代化童年，1920-1950 年代》（纽约：哥伦比亚大学出版社，2018 年）。玛格丽特在台北、上海和北京进行了档案研究，得到了中国研究中心（台湾国立中央图书馆）、蒋经国基金会和富布赖特 DDRA 的资助，以及复旦大学的 985 研究资助。



Zoltán Somhegyi

Associate Professor Zoltán Somhegyi is a Hungarian art historian with a PhD in aesthetics, and is Associate Professor of art history at the Károli Gáspár University of the Reformed Church in Hungary. Previously he was based in Sharjah, United Arab Emirates and was working as Chair of the Department of Fine Arts of the College of Fine Arts and Design of the University of Sharjah. He is the Secretary General and Website Editor of the International Association for Aesthetics, member of the Executive Committee of the International Council for Philosophy and Human Sciences and Consultant of Art Market Budapest: International Contemporary Art Fair. He is advisory and editorial board member of numerous academic journals of aesthetics, and is Editor-in Chief of HAS – Humanities, Arts & Society Magazine.

As a researcher, he is specialised in eighteenth-nineteenth century art and theory, and besides that his other fields of interest are contemporary fine arts and art criticism. He is the author of books, artist catalogues, and more than two hundred articles, critiques, essays and art fair reviews.

His recent books are *Reviewing the Past. The Presence of Ruins* (London – New York: Rowman & Littlefield International, 2020), *Aesthetics in Dialogue. Applying Philosophy of Art in a Global World* (Berlin, Peter Lang, 2020; co-edited with Max Rynänen), *Learning from Decay. Essays on the Aesthetics of Architectural Dereliction and Its Consumption* (Berlin, Peter Lang, 2018; co-authored with Max Rynänen) and *Retracing the past. Historical continuity in aesthetics from a global perspective – 19th Yearbook of the International Association for Aesthetics* (Santa Cruz, California: International Association for Aesthetics, 2017; editor and contributor).

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佐尔坦·索姆希吉是匈牙利艺术史学家，拥有美学博士学位，并且是匈牙利卡洛里·加斯帕新教大学艺术史副

教授。此前，他常驻阿拉伯联合酋长国沙迦，担任沙迦大学美术与设计学院美术系系主任。他是国际美学协会秘书长和网站编辑，国际哲学与人文科学理事会执行委员会成员和布达佩斯艺术市场顾问：国际当代艺术博览会。他是众多美学学术期刊的顾问和编委，也是 *HAS-Humanities, Arts & Society Magazine* 的主编。

作为研究人员，他专攻十八世纪的艺术和理论，除此之外，他的其他兴趣领域是当代美术和艺术批评。他是书籍、艺术家目录以及 200 多篇文章、评论、散文和艺术博览会评论的作者。

他最近的书是《回顾过去：废墟的存在》（伦敦 - 纽约：Rowman & Littlefield International, 2020 年），《对话中的美学：在全球世界中应用艺术哲学》（柏林，Peter Lang, 2020 年；与 Max Ryyänen 共同编辑），《从衰败中学习：关于建筑废弃美学及其消耗的论文》（柏林，Peter Lang, 2018 年；与 Max Ryyänen 合着）和《回顾过去：从全球视角看美学的历史连续性——国际美学协会第 19 届年鉴》（加利福尼亚州圣克鲁斯：国际美学协会，2017 年；编辑和撰稿人）。



Dongshu Ou

Dongshu Ou, B.Econ. (Sun Yat-sen University), M.A., M.Phil., Ph.D. (Columbia University). Dr. Ou specializes in economics of education. Previously she has been visiting scholar at the University of Cambridge (2016/7) and is a Life Member of Clare Hall, University of Cambridge. She is Associate Director at the Hong Kong Institute of Educational Research and an Assembly Fellow at Chung Chi College. She also serves for Yale-China Education Committee, QSIP Advisory Committee, the Economics Steering Group of Worldwide Universities Network, the Global China Research Programme at

CUHK, and is a Faculty Affiliate at the Centre for Population Research. Her two core areas of interest are the impact and consequences of educational reforms, and the interactions of human capital and immigrant integration. Her research has been supported by the British Academy, Hong Kong Research Grant Council, Tin Ka Ping Foundation and the Worldwide Universities Network. She has extensive research and consultancy experience on educational policy for major organizations including Centre for Economic Performance at the London School of Economics, UNICEF, the Ford Foundation, and New Visions for Public Schools. She teaches graduate and undergraduate courses on educational policy, education and development and educational finance.

欧冬舒副教授，经济学学士（中山大学）、文学硕士、哲学硕士、哲学博士（哥伦比亚大学）。剑桥大学访问学者(2016/7)，剑桥大学卡莱尔学堂终身会员。现任香港教育研究所副所长，香港中文大学崇基学院院委会委员。校内外兼职主要包括雅礼协会教育委员会委员，优质学校改进计划顾问委员会主席，世界大学联盟经济指导小组成员，中大全球中国研究计划成员，以及中大人口研究中心委任教授。欧教授从事教育经济学研究，主要研究兴趣包括教育改革的影响与结果，以及人力资本与移民融合的相互作用。她主持的研究项目多次获得英国国家科学院、香港研究资助局、田家炳基金会和世界大学联盟基金资助。此外，她还拥有在伦敦政治经济学院经济绩效中心(Centre for Economic Performance, LSE)、联合国儿童基金会(UNICEF)、福特基金会(Ford Foundation)和公立学校新视野中心(New Visions for Public Schools)等主要机构的研究和咨询经验。目前主要教授研究生和本科生的教育政策，教育与发展以及教育财政等课程。



Zhao Yupei

Prof. Zhao Yupei, researcher of the "Hundred Talents Program" of the School of Media and International Culture, Zhejiang University, and a PhD supervisor.

Both Ph.D. and Master degrees graduated from the University of Leicester in Media and Communication. She is currently the Vice-Chairman of the Popular Media and Culture Branch of the International Communication Association (International Communication Association), and a young social scientist in Zhijiang, Zhejiang Province (2021-). Long-term invited China International Television Station (CGTN) and People's Daily (overseas edition) to make special comments. Committed to research in the fields of digital culture and international communication from the perspective of global communication. At present, she has presided over 10 topics, including 1 national-level project (in research), 5 provincial and ministerial-level topics, and 4 international cooperation topics; published nearly 30 papers in Chinese and English. The paper won the "Best Paper Award" in Popular Communication of the International Association for Communication (ICA) in 2020 and 2019; and the "Best Paper Award" of the European Sports Association (EASM) in 2019.

赵瑜佩，浙江大学传媒与国际文化学院“百人计划”研究员，博/硕导。

博士和硕士均毕业于英国莱斯特大学媒体与传播学，现任国际传播学会(International Communication Association) 流行媒体与文化分会(Popular Media and Culture) 副主席；中国科技新闻学会电子竞技传播专业委员会副主任&学术专家；浙江省高校网络名师培育支持计划(2022-)；浙江省之江青年社科学者(2021-)；浙江大学公共外交与战略传播研究中心秘书长。

在英国期间(2010-2016)，作为首位以华人身份担任英国高等教育媒体、传播与文化协会博士生主席(President of MeCCSA PGN)，同时是中英媒体与传播协会创始人(UK-China Media and Cultural Studies Association)。曾任英国

莱斯特大学研究生导师，中山大学传播与设计学院特聘副研究员，中山大学马克思主义学院助理教授，中山大学互联网与国家治理研究中心研究员。同时受邀兼任英国诺丁汉大学中国政策研究院研究员，法国里昂商学院研究员，北京理工大学和西交利物浦大学客座教授。此外，被广州市人民政府新闻办公室聘为“广州城市形象品牌顾问”。

长期受邀中国国际电视台(CGTN)和人民日报(海外版)做专题点评。致力于全球化传播视阈下数字文化和国际传播等领域研究。目前已主持 12 个课题，其中国家级项目 1 个(在研)，省部级课题 6 个，国际合作课题 4 个；发表中英文论文近 30 篇。论文连续两年获得 2020 年、2019 年国际传播学会(ICA) 流行传播“最佳论文大奖”；2019 年欧洲体育学会(EASM)“最佳论文大奖”。Discourse, context & media; Democratization; media international Australia; modern china; Cyberpsychology behavior & social networking; Chinese Journal of Communication; sage open; 《国际新闻界》等期刊评审。



Zhao Weili

Prof. Weili Zhao obtained her Ph.D. in 2015 from the University of Wisconsin-Madison and is a Professor of Curriculum Studies at Hangzhou Normal University of China. She was the recipient of the 2019 Early Career Outstanding Research Award granted by the American Educational Research Association (AERA), and worked as an Assistant Professor at the Chinese University of Hong Kong from 2015/08-2021/07. With intellectual training in both discourse analysis and curriculum studies, she is interested in unpacking China’s current educational thinking and curriculum practices at the nexus, and as the (dis)assemblage, of tradition and modernity, East and West. Specifically, her research unpacks the historical-cultural-

philosophical insights of Chinese curriculum and educational thinking to hopefully dialogue with, for mutual informing and clarifications, the latest intellectual turns (say, the linguistic/body/cultural/study/affect turns) in the Western scholarship. Furthermore, it explores the possible challenges, new openings, as well as intervention strategies, of embodying and translating these theoretical thinking into classroom practices in Mainland China and beyond to enhance teaching and learning efficacy.

Zhao has published a monograph, *China's Education, Curriculum Knowledge and Cultural Inscriptions: Dancing with The Wind* (2019, Routledge) and edited two books, *Euro-Asian Encounters on 21st-Century Competency-Based Curriculum Reforms: Cultural Views on Globalization and Localization* (2021, Springer, with Daniel Trohler) and *Epistemic Colonialism and the Transfer of Curriculum Knowledge across Borders: Applying a Historical Lens to Contest Unilateral Logics* (2022, Routledge, with Thomas Popkewitz and Tero Autio). She has published articles in *Discourse: Studies in the Cultural Politics of Education*, *Journal of Curriculum Studies*, *Curriculum Inquiry*, *Studies in Philosophy and Education*, and *Educational Philosophy and Theory*. Zhao guest edited a special issue on learning and study (2020) for *Studies in Philosophy and Education* (with Derek Ford and Tyson Lewis) and is currently guest editing a special issue on epistemic translation in transnational curriculum studies for *Discourse* (with Thomas Popkewitz). She is also on an international editorial team for doing a Routledge book series on Postqualitative, New Materialist and Critical Posthumanist Research (<https://postqualitativeresearch.com/>), and the first two books co-authored by the editorial team are out in 2020 and 2021. Currently, she is working on her second monograph, *Edusemiotics, (New) Materialism, and (Body) Governance: Flashpoints in 21st-Century Education in China and Beyond* (Routledge). She can be reached by email at weilizhao18@hznu.edu.cn and a selection of her publications are available at <http://orcid.org/0000-0002-0552-9347>.

赵伟黎，女，浙江嵊州人，杭州师范大学经亨颐教育学院教师。主要研究方向为国际课程理论研究、教育文化学、教育知识的国际传播、批判话语研究，喜欢用语言哲学、跨文化视角、历史考古等维度重新审视中国当前教育课程改革和实践；研究旨在推进国际课程研究的中国本土理论化和实践化，以及中国教育课程理论和实践的国际化（传播）；思考在全球现代性认识论危机中如何重构中国教育课程文化理性，并与西方最新学术思想进行平等对话和交流，让中国教育文化智慧和学术研究走向世界舞台。曾主持4个项目，参与5个项目。2019年有幸获得由美国教育协会（AERA）颁发的“青年学者杰出研究成果奖”，成果包括：一本Routledge英文专著；两本分别由Springer和Routledge出版的英文编著；一期SSCI杂志专题研究；十几篇SSCI杂志论文；近二十篇英文编著论文（包括受邀为Elsevier出版社每十二年更新一次的十大卷本International Encyclopedia of Education撰写文章，题为“课程与全球化：国际课程研究的文化、历史和哲学转向”）；并已与南非、澳大利亚、美国、英国、加拿大等学者组建了一个国际编辑团队，负责Routledge出版社的“后人本主义教育理论”系列丛书的出版，团队已合著出版丛书第一、二本。



Miao Xuehong

Prof. Miao Xuehong is a Professor of the School of Educational Science, Nantong University, China. She studies child development and education at the intersection of philosophy, biology, anthropology, sociology and so on. She is the author of many articles and two books: *The Development of Child's Mind* (Shanghai Joint Publishing Press, 2016) and *The Social Construction of Childhood* (Shandong Education Press, 2018).

苗雪红教授，南通大学教育科学学院教授。她在哲学、生物学、人类学、社会学等交叉领域研究儿童发展和教育。著有多篇文章和两本书：《儿童精神成长论》（上海联合出版社，2016）和《童年社会建构论》（山东教育出版社，2018）。



Henry Siling Li

Dr Henry Siling Li, Expert Fellow, Tencent Social Research Centre. He has been mentor and presenter since 2015 at the annual U40 Summer School on Creative Industries, organized by China Academy of Social Sciences, Yunan University, and Shanghai Theatre Academy. Since 2016 he has co-branded it as a Curtin event, before bringing the Summer School to Curtin in 2017. In 2016 he taught together with John Hartley and Lucy Montgomery a unit on Creative Economy and Culture for the joint master's program on creative industries management between Shanghai Jiaotong University and University of Southern California. He taught three courses at CELAP, covering such topics as China's innovation in leadership development, social media and public communication, and the politics of the young. In addition, he also served as Associate editor of *International Journal of Cultural Studies* (SSCI and AHCI journal, 2016-2018), *Reviewer for New Media and Society*, and *International Journal of Cultural Studies*.

腾讯社会研究中心专家研究员李四玲博士。自 2015 年以来，他一直担任中国社会科学院、云南大学和上海戏剧学院举办的一年一度的 U40 创意产业暑期学校的导师和主持人。自 2016 年以来，他将其作为科廷活动的联合品牌，然后于 2017 年将暑期学校带到科廷。2016 年，他与约翰哈特利和露西蒙哥马利一起为上海交通大学和南加州大学创意产业管理联合硕士项目教授创意经济与文化单元。他在 CELAP 教授了三门课程，涵盖中国领导力发展创新、社交媒体和公共传播以及青年政治等主题。此外，他还担任 *International Journal of Cultural Studies* (SSCI 和 AHCI 期刊, 2016-2018) 的副主编、*New Media and Society*、*International Journal of Cultural Studies* 的审稿人。



Qian Yu

Dr. Qian Yu, Associate Professor of the Department of Preschool Education of East China Normal University, Director of the Teaching and Research Office of Basic Theory of Preschool Education, PhD in Joint Training of Harvard University, Picture Book Writer, her works include the picture book "*Growth Story of Car Degree*" and so on.

华东师范大学学前教育系副教授, 学前教育基本理论教研室主任, 美国哈佛大学联合培养博士, 绘本作家, 作品包括婴幼儿绘本《小汽车度度的成长故事》等。



Gao Zhenyu

Gao Zhenyu is an associate professor of Hangzhou Normal University, director of the Center of Philosophy for Children, the executive committee member of Philosophy for Children and Youth Network for Asia and the Pacific (PCYNAP), executive deputy editor-in-chief of the New Journal of Child Studies, visiting scholar of the University of Alberta. Prof. Gao has been leading the movement of Philosophy for Children in mainland China both theoretically and practically, he has published the Introduction to Philosophy for Children (2019), The Introduction to the History of Children : Children's School Lives in Early Modern China (1902-1949) (2017), On Philosophy for Children (2011), Project-based Learning and Design-based Learning: Theories into Practices (2020). He also edited series of translated books on Philosophy for Children published by Guangxi Normal University Press.

高振宇，浙江诸暨人，杭州师范大学经亨颐教育学院副教授、教育学博士、硕士生导师。目前担任国际哲学与人文科学理事会（CIPSH）教席合作办公室执行秘书，中国学前教育研究会理事及学前教育基础理论专委会副主任、浙江省哲学学会儿童哲学专业委员会副理事长、亚太儿童与青少年哲学协会（PCYNAP）执行委员、《新儿童研究》执行副主编，人大复印资料《幼儿教育导读·教育科学版（上半月）》顾问，获杭州市哲学社会科学优秀青年人才、杭州市教育局系统优秀教师、浙江省之江青年社科学者等称号。主要研究方向为课程与教学论、儿童哲学、儿童（学）研究、绘本阅读、综合实践活动课程、教师哲学。



Xu Guangtao

Xu Guangtao, Ph.D., associate professor, master's supervisor, sub-project leader of the National Key R&D Project (Multimodal and Natural Interactive Open Experimental Teaching Environment of Virtual and Reality Fusion). Main research areas: learning science and technology design, education informatization. In recent years, he has focused on the design of inquiry learning environment and learning behavior analysis, and led the team to develop an experimental teaching platform of "inquiry learning and interactive behavior analysis" based on Web3D technology. . Published more than 30 papers. He has successively won more than 20 teaching and scientific research achievement awards at all levels and various types. Among them, he won the second prize of Zhejiang Province Science and Technology Progress Award as a main member in 2014; and won the second prize of National Educational Science Research Outstanding Achievement Award as a main member in 2021.

徐光涛，博士、副教授、硕士生导师，国家重点研发计划项目（多模态自然交互的虚实融合开放式实验教学环境）子课题负责人。主要研究领域：学习科学与技术设计、教育信息化，近几年关注于探究式学习环境设计与学习行为分析，带领团队基于 Web3D 技术研发了“探究式学习与交互行为分析”虚实融合实验教学平台。公开发表论文 30 多篇。曾先后获得各级各类教学与科研成果奖 20 余项、其中，2014 年作为主要成员获浙江省科技进步二等奖；2021 年作为主要成员获全国教育科学研究优秀成果二等奖。



Chris Moffett

Dr. Chris Moffett received a Ph.D. in philosophy of education from Teachers College, Columbia University in 2012, and currently teaches in the Foundations program and Art Education, in the College of Visual Arts and Design at the University of North Texas. His research centers on the aesthetic and embodied dimensions of educational practices and thought. Current projects include work on play based early-childhood learning in Anji, China, and non-traditional and new media in the art classroom. Dr. Moffett is a Founding Member of the artist collective ARE, exploring the intersection between movement, sensory exercises and aesthetic practices. ARE has taught workshops for the Metropolitan Museum of Art, the Whitney Museum of American Art, El Museo del Barrio, the Festival of Ideas for the New City and the Guggenheim Museum, the Noguchi Museum, DIA:Beacon, and collaborated with FormLab at the Inside Outside Museum in Beijing, amongst other projects.

克里斯·莫菲特博士于 2012 年获得哥伦比亚大学师范学院教育哲学博士学位，目前在北德克萨斯大学视觉艺术与设计学院教授基础课程和艺术教育。他的研究集中在教育实践和思想的美学和具体维度。目前的项目包括在中国安吉开展基于游戏的幼儿学习工作，以及艺术课堂中的非传统和新媒体。莫菲特博士是艺术家集体 ARE 的创始成员，致力于探索运动、感官练习和美学实践之间的交叉点。ARE 曾为大都会艺术博物馆、惠特尼美国艺术博物馆、

邻里博物馆、新城市创意节和古根海姆博物馆、野口博物馆、举办讲习班，并与 FormLab 在北京户外博物馆内部等项目。



Sun Lili

Sun Lili, Associate Professor in the Department of Curriculum and Instruction, Jinghengyi School of Education, Hangzhou Normal University. Master of Preschool Education from Nanjing Normal University, Ph.D. of Comparative Education from Zhejiang University. Research direction: preschool games and curriculum, children's philosophy, comparative preschool education.

孙丽丽，杭州师范大学经亨颐教育学院课程与教学系副教授，南京师范大学学前教育学硕士，浙江大学比较教育学博士。研究方向：学前游戏与课程、儿童哲学、比较学前教育。



Yang Yanlu

Dr. Yang Yanlu is the lecturer and postdoctoral at Hangzhou Kindergarten Teachers' College of Zhejiang Normal University. Her research background is German Philosophy and Philosophy for Children. Her current postdoctoral research focus on the tension between children's thought and adult's thought.

杨妍璐博士是浙江师范大学杭州幼儿师范学院讲师、博士后。她的研究方向是德国哲学和儿童哲学。她目前的博士后研究重点是儿童思维与成人思维之间的张力。



Li Xu

Dr. Li Xu, graduated from Beijing Normal University with a Ph.D. in philosophy in 2019. She was a visiting scholar at the Center for Dewey Studies at Southern Illinois University Carbondale from 2015-2016. She is pursuing her second Ph.D. in Art Education at the College of Visual Art and Design at the University of North Texas, USA. Her research focuses on the philosophy of John Dewey and Maurice Merleau-Ponty, aesthetics from global perspectives, and environmental art education. She has published a book as well as peer-reviewed papers in both Chinese and English.

徐黎博士，2019年毕业于北京师范大学，获得哲学博士学位。2015-2016年，她是南伊利诺伊大学卡本代尔大学杜威研究中心的访问学者。她正在美国北德克萨斯大学视觉艺术与设计学院攻读艺术教育博士学位。她的研究方向是约翰·杜威和莫里斯·梅洛-庞蒂的哲学、全球视野下的美学和环境艺术教育。她出版了一本著作以及中英文版的同行评审论文。

Conference Schedule

Opening Remarks

2021/11/20, Morning

Time (GMT+8)		Moderator
8:00-8:30	Prof. Wang Jie (Humanities Division of Zhejiang University) Prof. Zhao Li (Vice Dean, Jing Hengyi School of Education, HZNU) Prof. Ping-chen Hsiung (CIPSH)	Prof. Zhao Li (Jing Hengyi School of Education, HZNU)
8:30-8:40	President Simon Ho (HSUHK)	
8:40-8:50	The protection and development of children in the digital age Mr. Derek Yue (Chair of Tencent Social Research Center)	

Academic Panels-Session 1: The need and creativity of amusement

2021/11/20, Morning

Time (GMT+8)	Presentation	Moderator
8:50-9:10	The Serious Business of Play Assistant Professor Margaret Tillman (Purdue University, USA)	Prof. David Goldberg (UCI, USA)
9:10-9:30	The Ethics of Play Prof. Harold Sjursen (New York University, USA)	
9:30-9:50	The Fantastic of the Social Imaginary: Cricket Fight in Imperial China Prof. Ping-chen Hsiung (International Council for Philosophy and Human Sciences)	
9:50-10:10	Identity transformation, stigma power, and mental wellbeing of Chinese eSports professional players Prof. Zhao Yupei (College of Media and International Culture, Zhejiang University)	

10:10-10:30	Rituals and Games: A Way to Realize Utopian Impulses Prof. Wang Jie (College of Media and International Culture, Zhejiang University)	
10:30-10:50	Discussion	
10:50-11:00	Coffee Break	

Round Table-Session 1: Imagination, entertainment and technology

2021/011/20, Morning

Time (GMT+8)	Presentation	Moderator
11:00-12:20	Artificial Intelligence in Health Care Gained from COVID-19 Pandemic Prof. Tony Hsiu-Hsi Chen (Institute of Epidemiology and Preventive Medicine, National Taiwan University)	Prof. Wang Jie (College of Media and International Culture, Zhejiang University)
	Digital games and traditional culture: the case of Tencent Dr. Li Siling (Tencent Social Research Center)	
	Playing with Fire: Cosmotronics and Art Education Dr. Chris Moffett (University of North Texas, USA)	
	On Aesthetics Play-- From a Chinese Philosophical Perspective Dr. Li Xu (University of North Texas, USA)	
	Storytelling: The narrative context of understanding children's spiritual world Associate Professor Sun Lili (Jing Hengyi School of Education, HZNU)	
Lunch Time		

Academic Panels-Session 2: The history and environment of games

2021/11/20, Afternoon

Time (GMT+8)	Presentation	Moderator
15:00-15:20	Learning to replicate, fail and transform: an archaeological perspective on the role of play for knowledge and sustainability Prof. Luiz Oosterbeek and Rodrigo Santos (Polytechnic Institute of Tomar, Geosciences Centre, Portugal)	Prof. Dongshu Ou (The Chinese University of Hong Kong)
15:20-15:40	Learning, Playing, Creating On the Diverse Forms of Early Art Appreciation Associate Professor Zoltán Somhegyi (Károli Gáspár University of the Reformed Church in Hungary, Budapest)	
15:40-16:00	Metaverse, Virtual-Real Coexistence and Adolescent Development Associate Professor Xu Guangtao (Jing Hengyi School of Education, HZNU)	
16:00-16:20	Conceptual Playing: Playing with Thoughts Prof. Emmanuel Anati (President, Atelier Research Center for Conceptual Anthropology)	
16:20-16:40	Dewey on Play and Art in the early primary curriculum Prof. Leonard J. Waks (Jing Hengyi School of Education, HZNU)	
16:40-17:00	Discussion	
17:00-17:10	Coffee Break	

Round Table-Session 2: Social and educational values of playfulness

2021/11/20, Afternoon

Time (GMT+8)	Presentation	Moderator
17:10-18:30	The value of children's spontaneous play Prof. Miao Xuehong (Nantong University)	

	<p align="center">Philosophy of Zhuangzi and Deep Learning in Play</p> <p align="center">Associate Professor Qian Yu (East China Normal University)</p>	
	<p align="center">Rethinking Gaming-Learning Boundaries from a Post-foundational Perspective</p> <p align="center">Prof. Zhao Weili (Jing Hengyi School of Education, HZNU)</p>	<p align="center">Associate Professor Gao Zhenyu (Jing Hengyi School of Education, HZNU)</p>
	<p align="center">Entertaining but Serious: Implementing Play-based Philosophical Inquiry with Children in Classrooms</p> <p align="center">Associate Professor Gao Zhenyu (Jing Hengyi School of Education, HZNU)</p>	
	<p align="center">Children's Universe and Froebel's Philosophy of Play</p> <p align="center">Dr. Yangyanlu (Hangzhou Kindergarten Teachers' College College, ZJNU)</p>	
18:30-19:00	<p align="center">Closing Ceremony</p> <p align="center">Prof. Luiz Oosterbeek (President, CIPSH) Prof. Ping-chen Hsiung (Secretary-General, CIPSH)</p>	<p align="center">Associate Professor Gao Zhenyu (Jing Hengyi School of Education, HZNU)</p>

Local Starting Time:

USA (Eastern Standard Time Offset: UTC/GMT -5):

Fri, 19 Nov 2021, at 19:00 pm

(Morning session)

Sat, 20 Nov 2021, at 2:00 am

(Afternoon session)

USA (Central Standard Time Offset: UTC/GMT -6)

Fri, 19 Nov 2021, at 18:00 pm

(Morning session)

Sat, 20 Nov 2021, at 1:00 am

(Afternoon session)

USA (Pacific Standard Time Offset: UTC/GMT -8)

Fri, 19 Nov 2021, at 16:00 pm

(Morning session)

Sat, 19 Nov 2021, at 23:00 am

(Afternoon session)

Portugal (UTC/GMT +0):

Sat, 20 Nov 2021, at 0:00 am

(Morning session)

Sat, 20 Nov 2021, at 7:00 am

(Afternoon session)

Hungary (UTC/GMT +1):

Sat, 20 Nov 2021, at 1:00 am

(Morning session)

Sat, 20 Nov 2021, at 8:00 am

(Afternoon session)

Israel (UTC/GMT +2):

Sat, 20 Nov 2021, at 2:00 am

(Morning session)

Sat, 20 Nov 2021, at 9:00 am

(Afternoon session)

Taiwan: Sat, 20 Nov 2021, at 8:00 am

(Morning session)

Sat, 20 Nov 2021, at 3:00 pm

(Afternoon session)

Hong Kong: Sat, 20 Nov 2021, at 8:00 am

(Morning session)

Sat, 20 Nov 2021, at 3:00 pm

(Afternoon session)

会议议程

开幕式

时间		主持人
8:00-8:30	王杰 教授 (浙江大学传媒与国际文化学院) 赵立 副院长 (杭州师范大学经亨颐教育学院) 熊秉真 教授 (国际哲学与人文科学理事会秘书长)	赵立副院长 (杭州师范大学经亨颐教 育学院)
8:30-8:40	何顺文 校长(香港恒生大学)	
8:40-8:50	数字时代的儿童保护与发展	

岳淼 先生(腾讯社会研究中心主任)

主题演讲第一场：娱乐的需求与创造性

2021年11月20日，上午场

时间	专家讲座	主持人
8:50-9:10	严肃的游戏事业 玛格丽特·蒂尔曼 副教授 (美国普渡大学)	大卫·戈德堡 教授 (美国加州大学尔湾分校)
9:10-9:30	游戏的伦理 哈罗德·舒尔森 教授 (美国纽约大学)	
9:30-9:50	社会想象的奇幻：封建中国的斗蟋蟀现象 熊秉真 教授 (国际哲学与人文科学理事会)	
9:50-10:10	中国电子竞技职业选手的身份转变、污名权与心理健康 赵瑜佩 研究员 (浙江大学传媒与国际文化学院)	
10:10-10:30	仪式与游戏：乌托邦冲动的实现方式 王杰 教授 (浙江大学传媒与国际文化学院)	
10:30-10:50	讨论	
10:50-11:00	茶歇	

圆桌分享第一场：想象力、娱乐与技术

2021年11月20日，上午场

时间	专家讲座	主持人
11:00-12:20	后疫情时代兴起的卫生保健中的人工智能 陈秀熙 教授 (台湾大学流行病学与预防医学研究所)	王杰 教授 (浙江大学传媒与国际文化学院)
	数字游戏与传统文化:以腾讯为个案	

	李四玲 研究员 (腾讯社会研究中心)	
	由“玩火”引发的对技术、艺术和教育的思考 克里斯·莫菲特 博士 (美国北德克萨斯大学)	
	中国哲学视角下的审美性游戏 徐黎 博士 (美国北德克萨斯大学)	
	说演故事：理解儿童精神世界的叙事语境 孙丽丽 副教授 (杭州师范大学经亨颐教育学院)	
午休		

主题演讲第二场：游戏的历史与环境

2021年11月20日，下午场

时间	专家讲座	主持人
15:00-15:20	学习复制、失败和转化：从考古学角度看游戏对知识和可持续性的作用 路易斯·奥斯特贝克 教授 (国际哲学与人文科学理事会主席)	欧冬舒 副教授 (香港中文大学)
15:20-15:40	学习，游戏，创造——论早期艺术鉴赏的多样形式 佐尔坦·索姆希吉 副教授 (匈牙利卡洛里·加斯帕新教大学)	
15:40-16:00	元宇宙、虚实融合与青少年发展 徐光涛副教授 (杭州师范大学经亨颐教育学院)	
16:00-16:20	概念游戏：与思想一起玩 埃马纽埃尔·阿纳蒂 教授 (概念人类学研究中心主席)	
16:20-16:40	杜威论小学早期课程中的游戏和艺术 伦纳德·沃克斯 教授 (美国天普大学/杭州师范大学经亨颐教育学院)	

16:40-17:00	讨论	
17:00-17:10	茶歇	

圆桌分享第二场：游戏的社会与教育价值

2021年11月20日，下午场

时间	专家讲座	主持人
17:10-18:30	<p>儿童自发游戏之价值</p> <p>苗雪红 教授</p> <p>(南通大学教育科学学院)</p>	<p>高振宇 副教授</p> <p>(杭州师范大学经亨颐教育学院)</p>
	<p>庄子精神与游戏中的深度学习</p> <p>钱雨 副教授</p> <p>(华东师范大学教育学部学前教育系)</p>	
	<p>从 Post-foundational 视角反思游戏/学习的边界</p> <p>赵伟黎 教授</p> <p>(杭州师范大学经亨颐教育学院)</p>	
	<p>娱乐却不乏严肃：游戏在儿童哲学课堂中应用的必要与可能</p> <p>高振宇 副教授</p> <p>(杭州师范大学经亨颐教育学院)</p>	
	<p>孩子的宇宙与福禄贝尔的游戏哲学</p> <p>杨妍璐 博士</p> <p>(浙江师范大学杭州幼儿师范学院)</p>	
18:30-19:00	<p>闭幕式</p> <p>路易斯·奥斯特贝格 教授</p> <p>(国际哲学与人文科学理事会主席)</p> <p>熊秉真 教授</p> <p>(国际哲学与人文科学理事会秘书长)</p>	<p>高振宇 副教授</p> <p>(杭州师范大学经亨颐教育学院)</p>

Abstracts/摘要

The protection and development of children in the digital age

Derek Yue

(Chair, Tencent Social Research Centre)

Tencent is releasing its first report on the protection and development of children on the World's Children's day. This is the first report this topic for Tencent, and for all companies in China. This presentation provides an general introduction to the report, which aims to summarize Tencent practice in the past 23 years in the area of children's protection and development, including its policies, projects, and products and services that serve to protect children's rights and develop their skills and competences needed to prosper in the digital age. On the protection side, the report starts with Tencent's compliance framework that makes sure Tencent complies with all government regulations on children, including strict rules regarding gaming time length and curfew, expenses, and age-appropriateness regulation on social media and content industries. On the development side, the report gives a general picture of Tencent's effort in four big areas of literacy for children: science and technology, health, digital, and arts. The products and projects are mostly free or heavily subsidized. The report also emphasizes the importance of bringing partners and stakeholders on board for the protection and development of children, and of enhancing international collaboration in this area.

数字时代的儿童保护与发展

腾讯公司在世界儿童日发布了第一份关于儿童保护和发展的报告。这是腾讯乃至中国所有公司的第一份该主题的报告。该报告旨在总结腾讯在过去 23 年中在儿童保护和发展领域的实践，包括腾讯的政策、项目、产品和服务，以保护儿童的权利，培养他们在数字时代繁荣所需的技能和能力。在保护方面，报告首先介绍了腾讯的合规框架，确保腾讯遵守所有关于儿童的政府法规，包括关于游戏时间长度和宵禁的严格规定、费用，以及社交媒体和内容行业的年龄适当性规定。在发展方面，报告大致介绍了腾讯在儿童素养的四大领域的努力：科技、健康、数字和艺术。这些产品和项目大多是免费或大量补贴的。报告还强调，为保护和发展儿童，必须让合作伙伴和利益相关者加入进来，并加强这一领域的国际合作。

The Serious Business of Play

Margaret Tillman

(Purdue University, USA)

Cognitive scientists recognize the importance of creative play in stimulating the growth and development of infants and toddlers. In the early twentieth century, Chinese educators began to analyze and evaluate the importance of physical education and motor development from a number of different lenses—and turned increasingly away from militarized drill and simple motor exercises toward supervised but creative free play. With special equipment and dedicated playgrounds, progressive educators inspired by John Dewey sparked children’s creative imaginations and social participation in ways that were already integrated into life and “work.” With specific expectations about China’s needs and behaviors, they modified and created educational toys especially for Chinese children. Educational toys and free play were an integral part of the daycare and kindergartens.

Keywords: Childhood, China, educational toys, Play, Playgrounds

严肃的游戏事业

认知科学家认识到创造性游戏对刺激婴幼儿成长和发展的的重要性。二十世纪初，中国的教育工作者开始从许多不同的角度分析和评估体育和运动发展的重要性--并且越来越多地从军事化的操练和简单的运动练习转向有监督但有创造性的自由游戏。通过特殊的设备和专门的操场，受约翰-杜威启发的进步教育家以已经融入生活和 "工作 "的方式激发了儿童的创造性想象力和社会参与。带着对中国需求和行为的具体期望，他们特别为中国儿童修改和创造了教育玩具。教育玩具和自由游戏是托儿所和幼儿园的一个组成部分。

关键词：童年；中国；教育玩具；游戏；操场

The Ethics of Play

Harold Sjursen

(New York University, USA)

In this presentation I will begin by distinguishing between formal and informal play and play among children vs play among adults, and the special case of adults playing with children. I will then argue that classical utilitarian and deontological approaches to ethics do not offer clear guidance regarding "ethically responsible play." This consideration will involve the question of how consequences of play are determined, and what kind of actions comprise play. The meaning of responsibility is a function of the play environment and whether any aspects of play are transferred outside the play environment. This latter issue is often formulated in psychological terms, and as such concerns the development of children. For example, when a child plays computer games that simulate violence, is the likelihood that she will act violently in non-gaming environments increased? Also the phenomenon of the otaku or zháinán [] raises ethical questions in the minds of many who see such behavior as an example of what Kant characterized as letting one's talents rust. Such empirical questions can only be addressed properly after the terms of play are well clarified.

Digital technologies such as artificial and augmented reality have sometimes by design made the boundaries between the game environment and external domains porous, as for example in cases like that of Pokémon Go and The Beast. The way such games seamlessly integrate with nongame reality raises interesting ontological issues now being discussed along with other aspects of post-human theories. The development of AI including its potential to make digital game bots nearly indistinguishable from humans has increased greatly the number and kind of instances of game interventions into unsuspecting fields of ordinary life.

In conclusion, I will argue that high-tech gaming presents a prime example of the new ethical dilemmas posed by contemporary technology and which led Hans Jonas already in 1977 to call for a new ethics for the technological age.

游戏的伦理

在本次汇报中，我将首先区分正式和非正式游戏、儿童之间的游戏与成人之间的游戏，以及成人与儿童一起游戏的特殊情况。然后我认为，经典的功利主义和道义论的伦理学方法没有提供关于“道德上负责任的游戏”的明确指导。这种考虑将涉及如何确定游戏的后果以及什么样的行为构成游戏的问题。责任的含义取决于游戏环境以及游戏的任何方面是否转移到游戏环境之外。后一个问题通常用心理学术语表述，因此涉及儿童的发展。例如，当孩子玩模拟暴力的电脑游戏时，她在非游戏环境中做出暴力行为的可能性是否增加？此外，宅男现象在许多人心目中引发了伦理问题，他们认为这种行为是康德所说的让人才生锈的例子。这些经验问题只有在游戏规则得到很好澄清后才能得到妥善解决。

人工和增强现实等数字技术有时会故意使游戏环境和外部领域之间的界限变得模糊，例如在任天堂和魔兽中。这种游戏与非游戏现实无缝集成的方式引发了有趣的本体论问题，现在正与后人类理论的其他方面一起讨论。人工智能的发展，包括其使数字游戏机器人与人类几乎无法区分的潜力，大大增加了游戏干预日常生活领域的数量和种类。

总之，我认为高科技游戏是当代技术带来的新伦理困境的一个典型例子，这让汉斯·乔纳斯在 1977 年就呼吁为技术时代建立新的伦理。

The Fantastic of the Social Imaginary: Cricket Fight in Imperial China

Ping-chen Hsiung

(International Council for Philosophy and Human Sciences)

Chinese people's fascination and encounter with the crickets since antiquity to the present day presents a curious case of the ever importance of entertainment and the undeniable element of fantasy at work in the everyday as social Imaginary.

Since high antiquity, references to this climate sensitive creature were introduced in the Book of Odes, as co-habitants of humans in continental East Asia. Their Chinese observers exhibited an unique attraction to the special character, sound, mobility, and abilities of this tiny animal which they associated with themselves as intimate fell dwellers.

Throughout its long history, crickets charmed their Chinese hosts with their various capacities as they were given different nomenclatural identities (singing birds to skipping miniature horse to fighting bugs), all the while amusing their human keepers in alluring ways, transformed as heroes with animated auras and gestures.

After the Song Dynasty (960-1138), rural children showed the adult players cricket's ability to duel, unwillingly still creating a thrill.

Cricket Fight has ever since become an unstoppable game in town to this day. Leaving behind an encyclopedic literature on the history of its keeping, gambling, dramatic battling as the bug ware and fanfare seized the emperors as the beggars, especially since the Ming dynasty (1368-1644).

Which reserved for scholars an extraordinary case of humanity's seemingly uninhibited desire to play under all circumstances, even as say the prime minister of South Song witnessed his capital to fall.

Retelling this story may add historical depth and cross-cultural reflection, as the world now continues to argue on the role of social life in face of quarantine, masking and distancing during the pandemic.

社会想象的奇幻：封建中国的斗蟋蟀现象

中国人自古至今对蟋蟀的迷恋，展示了娱乐的重要性以及日常生活中不可否认的作为社会想象的幻想元素。

自远古以来，作为东亚大陆人类的共居者，蟋蟀这种对气候敏感的生物在《诗经》中就被提到了。中国观察者对这种小型动物的特殊性格、声音、移动性和能力表现出独特的迷恋，他们将这种动物视为亲密的居民。

纵观其悠久的历史，蟋蟀以其不同的能力吸引着中国人，因为它们被赋予了不同的命名身份，同时以诱人的方式逗弄它们的人类饲养员，这使它们变成了具有动画光环的英雄和形象。

宋朝（960-1138）以后，农村的孩子们展示了成年玩家的决斗能力，虽不合适但也创造了一种刺激。

斗蟋蟀至今依旧是流行的游戏。古人留下一本百科全书的文献，记载自明朝（1368-1644）以来其关于饲养、赌博、斗蟋蟀内容。

这为学者们保留了一个非凡的例子，即人类在任何情况下似乎都无拘无束地渴望玩耍，就像南宋丞相亲眼目睹了他的首都陷落一样。

重述这个故事可能会增加历史深度和跨文化反思，因为全世界现在继续争论社会生活在大流行期间面对隔离、戴口罩和疏远的作用。

Identity transformation, stigma power, and mental wellbeing of Chinese eSports professional players

Zhao Yupei

(College of Media and International Culture, Zhejiang University)

eSports (electronic sports) is the name given to competitive video game playing or professional gaming (Seo, 2016). The meaning of the word “competitive,” in this context, has been the subject of significant debate among scholars from a variety of disciplines. Sport science scholars Jonasson and Thiborg (2010) defined eSports within the framework of traditional sports as individual or team competition and challenge, where the goal of each athlete and team is to win against competitors; here, eSports are categorized in the framework of traditional sports. Meanwhile, “professional,” as understood in eSports, has been disassembled through professional salaries, which have reached, or even substantially exceeded, the level of traditional professional sports (Steinkuehler, 2020), or having the same skills and capacities required by traditional professional sports, such as physical prowess, dexterity, and quick reflexes (Hallmann and Giel, 2018; Witkowski, 2012).

With the rapid development of video streaming technology and an increase in the accessibility of the Internet, fans can easily access elite competitions and watch tournaments and their favorite players online (Heaven, 2014); as a result, there has been rapid growth in professional eSports over the last few years. The eSports industry is expected to reach nearly US \$5 billion in value and a global audience of nearly 600 million people by 2020 (Aviles, 2018)—a phenomenon driven by the ever-expanding information and communication technology sector. ESports is particularly popular in Asia, especially in Korea and China (Liao, 2016; Lu, 2016). By 2016, China had overtaken the United States, becoming the world’s largest digital gaming market by revenue and number of consumers, with the Chinese company Tencent becoming the world’s largest gaming firm (Snyder, 2018). Tencent has developed and published many popular games, and it owns and operates eSports leagues in China that are popular among the younger generation (Yu, 2018). However, the Chinese public, including parents, educators, and medical professionals, are more concerned with video game addiction as a negative consequence of eSports development (Lu, 2016), whilst the popularity of video-game playing is seen negatively when compared to pursuing academic success, a much preferred cultural value for Chinese youth (Li, 2004). Hence, video gamers are often stigmatized in China as gaming addicts (Lu, 2016).

Despite the increasing economic importance of eSports, relatively little is known about the mental wellbeing of professional players (Fischer, 2016). eSports players competing in top-level tournaments face

similar pressure and stress as professional athletes (Smith et al., 2019). As eSports particularly fascinates adolescents and youth (Hamari and Sjöblom, 2017), this study responds to the need to investigate the complexity, dynamics, and risk involved in young people's creative pursuit of eSports careers in order to improve management and the sustainable development for future eSports talents.

This study aims to understand how Chinese eSports players who depend on social, political, and economic resources, negotiate the transformation from “gaming addicts” to professional athletes, with specific attention paid to Chinese cultural norms. In China, the expanding eSports culture has produced a vast cohort of video-game players whose peak age ranges between 16 and 22 years. This study explores the dynamic identity transformation and mental wellbeing development processes of eSports professionals in a risk-prone society. It comprises in-depth interviews with players, coaches, managers, and commentators working in 15 top eSports clubs in the Chinese cities of Shanghai, Guangzhou, Suzhou, and Chengdu. We find eSports is perceived as non-secure, casual, and irregular by the Chinese public and that the mental changes experienced by eSports professionals throughout their careers have been significantly influenced by a more sophisticated form of state power and social norms, including cultural cognitive beliefs, economic stimulation, and authority attributions.

中国电子竞技职业选手的身份转变、污名权与心理健康

电子竞技是竞技电子游戏或职业游戏的统称(Seo, 2016)。在这种情况下,“竞争性”一词的含义一直是各学科学者之间重大争论的主题。体育科学学者 Jonasson 和 Thiborg(2010)将传统体育框架下的电子竞技定义为个人或团队的竞争和挑战,每个运动员和团队的目标是战胜竞争对手;在这里,电子竞技被归类到传统体育的框架中。与此同时,“专业”,正如在电子竞技中所理解的那样,已经通过职业薪水被分解,达到甚至大大超过了传统职业体育的水平(Steinkuehler, 2020),或者拥有传统职业体育所要求的相同技能和能力,如体能、敏捷和快速反应(Hallmann and Giel, 2018; Witkowski, 2012)。

随着视频流技术的快速发展和互联网接入的增加,球迷可以很容易地访问精英赛事,在线观看比赛和自己喜欢的球员(Heaven, 2014);因此,在过去几年里,专业电竞行业发展迅速。预计到 2020 年,电子竞技行业的价值将达到近 50 亿美元,全球观众将达到近 6 亿人(Aviles, 2018)——这是由不断扩大的信息和通信技术行业推动的现象。电子竞技在亚洲尤其受欢迎,尤其是在韩国和中国(Liao, 2016;Lu,2016)。到 2016 年,中国已经超过美国,成为世界上收入和消费者数量最大的数字游戏市场,中国公司腾讯成为世界上最大的游戏公司(Snyder, 2018)。腾讯开发并发布了许多受欢迎的游戏,并拥有

和运营中国年轻一代中很受欢迎的电子竞技联赛(Yu, 2018)。然而, 包括父母、教育工作者和医疗专业人士在内的中国公众, 更关注电子游戏成瘾作为电子竞技发展的负面后果(Lu, 2016), 而与追求学业成功相比, 电子游戏的流行被视为消极的, 这是中国年轻人更喜欢的文化价值(Li, 2004)。因此, 在中国, 电子游戏玩家经常被称为游戏成瘾者(Lu, 2016)。

尽管电子竞技在经济上越来越重要, 但对职业运动员的心理健康却知之甚少(Fischer, 2016)。在顶级赛事中竞争的电子竞技选手与职业运动员面临着类似的压力和压力(Smith et al., 2019)。由于电子竞技特别吸引青少年和年轻人(Hamari 和 Sjöblom, 2017), 本研究回应了调查年轻人创造性地追求电子竞技职业所涉及的复杂性、动态和风险的需要, 以改善未来电子竞技人才的管理和可持续发展。

本研究旨在了解依赖社会、政治和经济资源的中国电竞玩家如何从“游戏成瘾者”走向职业运动员, 并特别关注中国的文化规范。在中国, 不断扩张的电子竞技文化造就了一大批电子游戏玩家, 他们的巅峰年龄在 16 岁至 22 岁之间。本研究探讨风险社会中电子竞技专业人士的动态身份转变和心理健康发展过程。它包括对中国上海、广州、苏州和成都 15 家顶级电竞俱乐部的球员、教练、经理和评论员的深度采访。我们发现, 中国公众认为电子竞技是不安全的、休闲的和不规则的, 电子竞技专业人士在其职业生涯中经历的心理变化受到了更复杂的国家权力和社会规范的影响, 包括文化认知信念、经济刺激、和权威的归因。

Rituals and Games: A Way to Realize Utopian Impulses

Wang Jie

(College of Media and International Culture, Zhejiang University)

Since human beings are organized into an organized society, games have always been a way for humans to realize their utopian impulses. Utopian impulse takes as the main form and internal driving force to drive towards infinite object goals. Therefore, the cultural mechanism that restrains and regulates utopian impulse has been continuously created in different historical stages of society. We see that in the age of mythology, on the one hand, magic rituals ensured the full objectification of utopian impulses and was given great power; on the other hand, the objectification of utopian impulses was restricted to a very small number of people, thus becoming a unity. A privileged phenomenon with strict taboo restrictions. In the first Axis Age, human beings realized the realization of utopian impulses and the orderly society of daily life through the creation of great religions and the laws of real life in different types of great civilizations in the world, and through various forms of rituals. Chemical organization. In this era, literature and art based on mythology have a certain sense of "eternal charm."

As Walter Benjamin analyzed and pointed out in his famous paper, entering the industrialized society, with the development of large-scale machine replication technology and powerful ability to control nature, mankind has basically achieved the conquering of nature and for the sake of mankind. Need to transform nature and the ability to use nature. Therefore, in an industrialized society or generally called a modern society, the utopian impulse of mankind has turned to the way of expression and objectification in the emotional and spiritual dimensions. Philosophy (aesthetics) and literature and art have become the most important rituals of this era. In the era of mechanical reproduction, artists replaced priests as the masters of utopian impulse control rituals. In the name of genius, literary artists and aestheticians established an ideal world of gods and freedom. In Kant's "A Critique of Judgment" and Schiller's "Aesthetic Education Letters", Kant and Schiller established the mode and scope of the realization of utopian impulses in the industrialized society. Romantic aesthetics and culture have become the other side of industrialized society. In "Aesthetic Education Letters", Schiller succinctly expressed the taboos and cultural principles of this culture.

With the development of Internet technology, with the widespread adoption of digital technology in the field of human daily life, utopia impulse has a trend of personalization. With the help of digital technology and Internet technology that have the ability to drive infinity, digital technology succeeds Ditopia. Later it became a new form of the realization of a very powerful utopian impulse of human beings. Under the conditions of new

technology, has the human utopian impulse undergo a substantial change? On the basis of a series of new changes and new social rituals, whether the new game mode with video games as the main body has become the most important realization form of utopian impulse in the era of aesthetic capitalism? If so, its ritual basis and value What's the point? If not, what is the new ritual basis for human utopian impulses in the era of algorithmic economy and digitalization, in the era of aesthetic capitalism? What new possibilities does this new cultural ritual provide for the happy life of mankind?

This is a question inevitably raised by contemporary society: In the New Axis Age, in what way will the utopian impulse of mankind be realized? Does it still lead mankind to a better future? Regarding this question, the basic point of this article is: labor based on the laws of beauty is the key realization of contemporary utopian impulses.

游戏与仪式：乌托邦冲动的当代实现方式

自人类组织成有组织的社会以来，游戏一直是人类的乌托邦冲动得以实现的一种方式。乌托邦冲动以驱向无限性的对象性目标为主要的形式和内在的驱动力，因此，对乌托邦冲动进行约束和规范的文化机制在社会不同历史阶段被不断地创造出来。我们看到，在神话时代，魔法仪式一方面保证了乌托邦冲动的充分对象化和被赋予巨大的力量；另一方面，乌托邦冲动的对象化被限制在极少数人的范围之内，从而成为一种具有严厉的禁忌性约束的特权现象。人类在第一次轴心时代，在世界不同类型的伟大文明中，通过创造伟大的宗教和现实生活的法则，通过各种形式的仪式，人类实现了乌托邦冲动的实现和日常生活社会的有序化组织。在这个时代，以神话为载体的文学艺术具有了某种意义上的“永恒魅力”。

正如瓦尔特·本雅明在他的著名论文所分析和指出的，进入到工业化社会，随着大规模机器复制技术和强大的控制自然能力的发展，人类基本上实现了征服自然和为了人类自身的需要改造自然和利用自然的能力。因此，在工业化社会或者一般称之为现代化社会，人类的乌托邦冲动转向在情感和精神维度上的表达和对象化方式，哲学（美学）和文学艺术成为这一个时代最重要的仪式。在机械复制时代，艺术家取代祭司成为乌托邦冲动控制仪式的掌管者，以天才的名义，文学艺术家们和美学家们建立起了神而自由的理想世界。在康德的《判断力批判》和席勒的《审美教育书简》中，康德和席勒确立了工业化社会乌托邦冲动实现的方式和对象化的范围。浪漫主义美学和文化成为工业化社会的另外一面。在《审美教育书简》中，席勒简明扼要地表达了这种文化的禁忌和文化原则。

随着互联网技术的发展，随着数字技术在人类日常生活领域的广泛采用，乌托邦冲动出现个人化的

趋势，借助于具有驱向无限性能力的数字技术和互联网技术，数托邦继狄托邦之后成为人类乌托邦冲动的一种十分强大的乌托邦冲动实现的新形式。在新技术的条件下，人类的乌托邦冲动是否发生了本质性的变化？在一系列新的变化和新的社会性仪式的基础上，电子游戏为主体的新的游戏方式是否已经成为审美资本主义时代最为重要的乌托邦冲动的实现形式，如果是，它的仪式基础和价值指向是什么？如果不是，那么在算法经济和数字化时代，在审美资本主义时代，人类乌托邦冲动的新的仪式基础是什么？这种新的文化仪式为人类的幸福生活提供了什么新的可能性呢？

这是当代社会必然提出的问题：在新轴心时代，人类的乌托邦冲动用什么方式实现？是否仍然引领着人类走向更美好的未来？对于这个问题，本文的基本观点是：以美的规律为基础的劳动，是当代乌托邦冲动的关键性实现方式。

Artificial Intelligence in Health Care Gained from COVID-19 Pandemic

Tony Hsiu-Hsi Chen

(President of International Asian Cancer Screening Conference (IACCS))

Despite the disruption of all aspects in human life resulting from COVID-19 pandemic, the value of how to turn crisis into opportunity has gained importance in the post era of pandemic. Virtual health care via artificial Intelligent is one of great things that has been operated and seen in telehealth (virtual visits to hospital) following the principle of social distancing during almost two years of COVID-19 pandemic. While the framework for assessing the value of digitally enabled care has been envisaged whether such new digitally-enabled-care models can be adapted as a new normal pattern to benefit human life should be evaluated from various value steams with a panorama viewpoint of all the stakeholders of society.

后疫情时代兴起的卫生保健中的人工智能

虽然新冠肺炎大流行给人类生活带来了混乱，但在大流行后时代，如何将危机转化为机遇的价值变得更加重要。在 2019 冠状病毒病(COVID-19)大流行的近两年时间里，遵循社交距离原则，通过人工智能进行的虚拟卫生保健是在远程卫生(虚拟医院访问)中运行和看到的伟大事业之一。而数字化医疗的价值评估体系已经设想是否可以适应这种新的数字化护理模型作为一种新的正常模式有利于人类生活应该从各种价值评估以全景视角的社会的利益相关者。

Digital games and traditional culture: the case of Tencent

Li Siling

(Tencent Social Research Center)

Much research has been done on the educational, cultural and health uses of digital games. However, debate in China regarding digital games still focuses on the binary of games as productive vs pathological. This presentation uses cases of Tencent digital games to demonstrate the potential of digital games in promoting traditional cultural.

数字游戏与传统文化:以腾讯为个案

人们对数字游戏在教育、文化和健康方面的应用进行了大量研究。然而，中国关于数字游戏的争论仍然集中在游戏的生产性和病态性之间。本次展示以腾讯数字游戏为案例，展示数字游戏在弘扬传统文化方面的潜力。

Playing with Fire: Cosmotechnics and Art Education

Chris Moffett

(University of North Texas, USA)

It is difficult to think of play today without acknowledging the increasingly technical landscape that shapes modern life, such that even attempting to play outside of its purview is itself a problem of the technical. In the Western tradition, the value of technology was always ambiguous: fire—as something like an original tool—was both a gift and a curse. Technology is a serious business, even as it becomes the dominant framework for play itself. The phrase, "playing with fire" suggests that we are playing with technologies we shouldn't. But there is an equal danger in not being able to play with technologies, and instead allow the algorithms of modern life to play us instead, shaping the very fabric of our perception of the world. The philosopher of technology, Yuk Hui, has proposed the idea of cosmotechnics to represent the multiple ways in which world views, morality, and technology can coalesce in distinct configurations. His recent work, *Art and Cosmotechnics* revisits the original affinity between technology and art suggested by their common word in Greek, *techne*. In this talk I want to propose that we can think about this project as a kind of "playing with fire" in which the playful (and dangerous potential) of art is drawn out of, and reworks, its technological dogmatic form today. As cosmotechnics are opened onto new potential arrangements, play threatens to escape the sandbox, and generate diverse new technical forms. In this light, I would like to propose that art education has an opportunity not simply to offer the technical skills for participation in the dominant cosmotechnic frame of accelerating capital, but to invite a form of play that can lead to diverse new cosmotechnics. To do so, we must embrace the possibility that art, play, and technology can be something other than what they seem.

由“玩火”引发的对技术、艺术和教育的思考

如今，人们很难不承认塑造现代生活的日益技术化的游戏环境，甚至试图在其范围之外玩游戏本身就是一个技术化的问题。在西方传统中，技术的价值总是模棱两可：火——就像一种原始工具——既是礼物也是诅咒。技术是一项严肃的业务，即使它已成为游戏本身的主导框架。短语“玩火”表明我们正在玩我们不应该玩的技术。但是，不能玩弄技术，而是让现代生活的算法玩弄我们，从而塑造我们对世界的感知结构，也存在同样的危险。技术哲学家 Yuk Hui 提出了宇宙技术的想法，以代表世界观、道德和技术可以以不同的配置结合的多种方式。他最近的作品《艺术与宇宙技术》(Art and Cosmotechnics) 重新审视了技术与艺术之间的原始亲和力，这是由它们在希腊语中的常用词 *techne* 所暗示的。在这次演讲中，我想建议我们可以将这个项目视为一种“玩火”，其中艺术的俏皮（和危险潜力）从当今的技术教条形式中汲取并重新加工。随着宇宙技术对新的潜在安排开放，游戏有可能逃离沙盒，并产生各种新的技术形式。有鉴于此，我想建议艺术教育有机会不仅提供参与加速资本占主导地位的宇宙技术框架的技术技能，而且邀请一种可以导致多样化的新宇宙技术的游戏形式。要做到这一点，我们必须接受艺术、游戏和技术可能与表面看起来不同的可能性。

On Aesthetics Play-- From a Chinese Philosophical Perspective

Li Xu

(University of North Texas, USA)

In the tradition of Chinese culture, the words with similar meanings to Play would be You Xi and Wan, especially You. You is an important concept that is promoted in the ancient Chinese philosophical tradition. For example, You appear in Analects by Confucius. It not only indicates an attitude towards art, but also reflects a way of life in a world where the rituals and political ideals are achieved. It becomes more radical and fundamental in Zhuangzi's writings. It is a free, aimless, and spiritual activity that has no utilitarian purpose. You masters the art of forgetting, dispenses with all thoughts, and achieves a state of being fully engaged with the world. There is no distinction between subject and object, internal and external, body and mind, the pure freedom and engagement of You thus has ontological and aesthetic significance.

中国哲学视角下的审美性游戏

在中国传统文化中，与“Play”意思相近的词是“游戏”和“玩”，特别是“游”。“游”是中国古代哲学传统中推崇的一个重要概念。例如，你出现在孔子的《论语》中。它不仅是一种对艺术的态度，也反映了在一个仪式和政治理想得以实现的世界里的一种生活方式。它在庄子的作品中变得更加激进和基本。它是一种自由的、漫无目的的精神活动，没有功利的目的。你掌握了遗忘的艺术，摒弃了所有的思想，达到了一种完全融入世界的状态。主体与客体、内在与外在、身体与心灵没有区别，“游”的纯粹自由与参与具有本体论和美学意义。

Storytelling: The narrative context of understanding children's spiritual world

Sun Lili

(Jing Hengyi School of Education, HZNU)

Children not only listen to stories, they also tell stories. Storytelling is a kind of fantasy game. It is a dynamic process in which children organize and reorganize and transform children's self-experience in a variety of ways, including speaking, acting, writing, and drawing. An expression of "who". In practical exploration, we found that stories are children's presenting their lives in a wonderful way, and it is an indispensable context and clues for us to more directly interpret and understand children's spiritual life, as Bruner pointed out, We are living in the narrative and explained by the narrative. In addition, we also found that telling stories is also a way of implementing gamified courses. Teachers can create suitable, free, and supportive learning spaces for children. Therefore, education should not only enlighten children to understand the culture of their society, but also help children discover the significance of their own experience, which is an important part of children's learning and life.

说演故事：理解儿童精神世界的叙事语境

儿童不仅会听故事，他们更会说故事。说演故事作为幻想游戏的一种，它是儿童以多种方式，包括说、演、写和画等，将儿童自我经验不断组织与重新组织转换的动态历程，是对自我认知“我是谁”的一种展现。在实践探索中，我们发现，故事是儿童以精彩的方式呈现他们的生活，是我们更为直接地解读和理解儿童精神生活不可或缺的语境和线索，就如布鲁纳指出的那样，我们是活在叙事中并被叙事解释的。并且，我们也发现，说演故事亦是一种游戏化课程的实施方式，教师可以为儿童创设适宜的、自由的、支持的学习空间。因此，教育除了应启蒙儿童认识其所处社会的文化，更应帮助儿童发现他们自身经验的重要意义，它是儿童学习和生活的重要组成部分。

Learning to replicate, fail and transform: an archaeological perspective on the role of play for knowledge and sustainability

Luiz Oosterbeek and Rodrigo Santos

(Polytechnic Institute of Tomar, Geosciences Centre, Portugal)

Play is a key dimension of learning among primates and of modern Humans, being reasonable to consider that it had a relevant role in Human evolution.

While complex mastering an integrated approach to time, space and causal nexus of phenomena is a major adaptive advantage of humans, these are virtual competences that require learning through experimentation, before becoming abstract transferrable concepts. Piaget studied these process in contemporary children, arguing that individual ontogeny would recapitulate human phylogeny. Indeed, assessing technological processes, as well as past artistic expressions, one may recognise some patterns described by genetic psychology studies, not in terms of evolution of the industries, but of synchronic difference between elaborated (adult?) and crude (child ?) evidences.

Miniatures of objects that resemble toys, experimental drafts of tools or sketches of artistic depictions, ... suggest that core experiments of play were not structurally different throughout Human evolution, despite the major cultural but, also, paleoanthropological evolution. Play would also relate to singing and mnemonics, particularly relevant for oral societies, in terms of knowledge transfer. However, archaeological studies on this theme are limited, despite the wide bibliography in child studies. (PIAGET 1962; PELLEGRINI 2009; RENFREW, MORLEY, BOYD, 2018).

Certainly, the assessment of the Human Mind (MITHEN) is a core theme of prehistoric studies, and the specific role of play is part of those studies (Langley, 2018).

The presentation will present major avenues of research on this cross-disciplinary domain of studies.

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学习复制、失败和转化：从考古学角度看游戏对知识和可持续性的作用

玩耍是灵长类动物和现代人类学习的一个关键方面，有理由认为它在人类进化中有相关的作用。

虽然掌握时间、空间和现象因果关系的综合方法是人类的主要适应优势，但这些都是虚拟能力，需要在成为抽象的可转移概念之前通过实验学习。皮亚杰研究了当代儿童的这些过程，认为个体个体发生可以概括人类的系统发育。的确，在评估技术过程以及过去的艺术表达时，人们可能会认识到遗传心理学研究描述的一些模式，不是从产业的进化角度，而是从复杂的(成人?)和粗糙的(儿童?)证据之间的同步差异角度。

类似玩具的物品的微缩模型、工具的实验草图或艺术描述的草图……表明，尽管主要的文化和古人类进化，但在整个人类进化过程中，游戏的核心实验在结构上并没有不同。玩耍也与唱歌和记忆有关，特别是在知识转移方面，与口头社会有关。然而，尽管在儿童研究方面有广泛的参考书目，关于这一主题的考古研究仍然有限(PIAGET 1962; PELLEGRINI 2009; RENFREW, MORLEY, BOYD, 2018)。

当然，对人类心智(MITHEN)的评估是史前研究的一个核心主题，而游戏的具体作用是这些研究的一部分(Langley, 2018)。

本报告将介绍这一跨学科研究领域的主要研究途径。

Learning, Playing, Creating

On the Diverse Forms of Early Art Appreciation

Zoltán Somhegyi

(Károli Gáspár University of the Reformed Church in Hungary, Budapest)

My presentation continues the surveying of various aspects and topics that I investigated in an previous paper, and that was presented in the 2021 International Conference on Childhood Studies, organised by HZNU. Art education in general and art appreciation in particular cannot be started early enough. Children of a very young age enjoy playing with basic forms of creating, like drawing, modelling, composing, building etc. This genuine interest and joy in simple creating can however be connected to other forms of approaching art and its appreciation. In my paper I present – with the help of some actual examples, including children’s books – some of these approaches, that show diverse forms and ways of getting engaged with art, its history and values, through learning, playing and creating. Some of these books are more oriented towards recounting the life and art of a certain artist. Other publications are combining learning about art with actual, creative activities, through which the young reader can have a broader engagement with art, hence synthesising (passive) learning with (active) creation. Again other books are focusing on creatively reconstructing the visit in a museum, or providing children with the possibility to “curate” their own exhibition. I do not want to establish a hierarchy between these approaches regarding their “efficiency”, rather to show how they can, ideally, be used together, complementing each other in offering playful ways of bringing art, both classical and contemporary art, closer to children. These early forms of art education and art appreciation will then be beneficial also for the preparation of future visits in museums, galleries and art fairs. Many of these venues and events have art pedagogical activities specially designed for children, where such forms of early acquaintances with art, among others through these playful activities and learning from the aforementioned type of books, can be considered as a good preparation for deepening the experience of art.

学习，游戏，创造——论早期艺术鉴赏的多样形式

我的报告继续了我在之前的一篇文章中所调查的各个方面和主题的调查，这篇论文在杭州师范大学组织的 2021 年儿童研究国际会议上发表。一般的艺术教育，特别是艺术欣赏，都不能及早开始。很小的孩子就喜欢玩基本的创作形式，如绘画、建模、作曲、建筑等。然而，这种对简单创作的真正兴趣和乐趣可以与其他形式的接近艺术及其欣赏联系起来。在我的论文中，我通过一些实际例子的帮助，包括儿童书籍，展示了通过学习、玩耍和创造，以不同的形式和方式参与艺术、它的历史和价值。有些书更倾向于讲述某个艺术家的生活和艺术。其他出版物将学习艺术与实际创造性活动结合起来，让年轻读者可以更广泛地接触艺术，从而将(被动)学习与(主动)创造结合起来。另外一些书则侧重于创造性地重建参观博物馆的过程，或者让孩子们有可能“策划”自己的展览。我并不想在这些方法之间就其“效率”建立一个等级，而是展示如何在理想的情况下，将它们结合在一起，相互补充，以有趣的方式将艺术，包括古典和当代艺术，带到更接近儿童的地方。这些早期形式的艺术教育和艺术欣赏也将有利于将来参观博物馆、画廊和艺术博览会。许多这些场所和活动都有专门为儿童设计的艺术教学活动，这些形式的早期艺术认识，通过这些有趣的活和学习上述类型的书籍，可以被认为是深化艺术经验的良好准备。

Metaverse, Virtual-Real Coexistence and Adolescent Development

Xu Guangtao

(Jing Hengyi School of Education, HZNU)

Metaverse is a virtual shared world that transcends the limitations of time, space and resources. Affected by the new crown epidemic, many activities of people have gradually shifted from offline to online. Metaverse has also become the focus of discussions between the industry and the media, and is considered a ticket to the next generation of the Internet. As the digital generation of aboriginal teenagers, they are the main force in the new era of the metaverse. For example, the metaverse-related game platforms Minecraft and Roblox with over 10 million users, the main user groups are teenagers, and these meta-universe concept games The characteristic is: User Generated Content (UGC) + immersive social interaction + connection with the real world. These characteristics make young people happy to create and share independently, and because of the existence of virtual avatars, young people are more likely to break the barriers of the real world and socialize and collaborate with other peers, elders and even family members. This report will start from these three characteristics of Metaverse and discuss the development of youth's creative ability, inquiry ability, social collaboration ability, digital media use ability, etc. through some real cases.

元宇宙、虚实融合与青少年发展

元宇宙是一个超越时间、空间和资源限制的虚拟共享世界。受新冠疫情影响，人们的很多活动逐渐从线下转到了线上，元宇宙也成为业界与媒体谈论的焦点，并被认为是下一代互联网的门票。作为数字一代原住民的青少年，正是元宇宙新纪元的主力军，比如用户量超千万级的元宇宙相关游戏平台 Minecraft 与 Roblox，其主要用户群体都是青少年，而这些元宇宙概念类游戏的特点在于：用户创造内容（UGC，User Generated Content）+ 沉浸式社交 + 与现实世界相连。这些特点让青少年乐于在其中进行自主创造与分享，且因为虚拟化身的存在，青少年们更容易打破现实世界的隔阂，与其他同龄人、长辈甚至家人进行社交以及协作。本报告将从元宇宙的这三个特点出发，通过一些真实案例围绕青少年的创造能力、探究能力、社交协作能力、数字媒体使用能力等的发展进行探讨。

Conceptual Playing: Playing with Thoughts

Emmanuel Anati

(President, Atelier Research Center for Conceptual Anthropology)

Playing with thoughts is a daily conceptual activity of every human being, it determines attitudes, behavior and human relations. Playing with thoughts is the main source of cultural and scientific evolution. And each small play with thoughts awakens additional thoughts.

PLAYING WITH DOLLS

The young girl is playing with dolls. She loves dolls. Dolls are playing with her imagination. Dolls are her children. She learns how to be a mother.

Dolls are playing with people, dolls representing leaders, kings, saints, idols and gods. People worship dolls.

Early men played with dolls. Their dolls were made of stone. How did they play with stone dolls?

PLAYING WITH THE RELATIVE DIMENSION OF THE UNIVERSE

Some 15,000 years ago the melting of the Quaternary glaciers and the rise of the sea level flooded many lands and mountains became islands.

About two hundred years ago, the Tiwi people of Bathurst and Melville Islands, in the Arafura sea, north of Australia, discovered that they were not the only survivors of the universal flood: alien humans had suddenly landed on their islands. The sea around the islands was not the end of the world. Other people existed elsewhere! Their concept of the universe acquired a new dimension, beyond that of their two islands.

For millions of years, hominins lived in a corner of Africa. The savanna was their habitat, it englobed their concept of the universe.

About two million years ago, some hominins left the African savanna and started walking; they walked and spread over the entire planet. The offspring grew to become billions, they are today's humankind. They are multiplying, and hiking is multiplying as well, using ever new means on land, sea and air. What made them walk then? What makes them walk now?

PLAYING WITH SIZE AND TIME

The number of ants in a corner of the Congo forest is many times that of the humans on earth. Their entire world is a small corner of the forest, it is their universe. Compared to the human concept of the solar system, their system is made of the many ant's planets in a corner of the Congo forest. We do not know if each ant's planet is aware of the presence of other nearby ant's planets. We suppose that they did not discover as yet that other ants live in other planets systems, that is in other continents of the universe Earth. One of these planets is in my garden. Ants in a corner of the Congo do not have the kind of wings that would allow them to visit the ants living in other earthly continental-constellations. If some of them decided to walk and explore beyond their nest, how long would it take them to discover the presence of the ants in my garden?

The number of stars in the sky is many times that of men on earth. The number of planets in the universe is many times that of the stars. The relative place of the planet Earth in the universe, is many times smaller than that of a small corner of the Congo forest in the planet Earth. Men living on this planet do not dispose as yet of the kind of wings that would allow them to discover what happens in other planets off their solar systems.

How many millions of microbes live in a human body? Their world is the body that hosts them. If they are contagious, they have the right wings to explore and colonize other human-body-worlds.

To define a space, its limits should be defined. Space is a concept of our mind. What are the limits of the universe? Could it all be just an atom? Is the infinite universe sensed by the human mind just an atom, which is part of a microbe, which is inside the body of an ant? Humans, like ants and like microbes, have their conceptual space. Is the infinitely large and the infinitely small one and the same?

PLAYING WITH POWER

The atomic bomb canceled Hiroshima. Can the effect of future bombs be predicted?

Playing with an airplane, the twin towers collapsed and thousands of people died. The effect of future similar plays cannot be predicted. And what can be the prediction, if the airplane toy is replaced by an atomic missile toy?

The pandemic killed millions of people. The effect of future pandemics cannot be predicted. Does each epidemic require its own vaccine? What can humans do to prevent epidemics?

The pandemic is affecting human relations. To avoid contagions, hugs and kisses are barred. Contaminations decreased and suicides increased.

Playing with nature, nature is playing back. Can the effect of such plays be predicted?

The progressing growth of world population tends toward surpassing the limits that can be supported by the planet. Wars and pandemics, earthquakes, tsunamis and what else, are not sufficient for limiting the population growth. What will happen when the planet will be unable to feed all its inhabitants? Will protesters go on strike?

PLAYING WITH PEOPLE

Humans learned to tame plants and animals. Humans learned to tame other humans. According to the results, humans like to be tamed.

The pharaoh had the pyramid built to house his grave. Thousands of slaves spent their life building his tomb, and thousands of them died while building the tomb. The pharaoh found his place in his coffin, in his grave, in the pyramid. According to the royal high priest, his embalmed body feels gratified.

The pyramid and other glorious monuments could not have been built without slavery. Democratic societies enjoy, are proud of and treasure monuments built by slaves, considering them to be the marvels of human creations. Monuments built by slaves are seen as the highest expressions of culture. For a democratic society, is there a conceptual contradiction in considering them as symbols of culture and source of pride and glory?

Should a society cancel monuments or knowledge that contradict its ideology or faith? Blowing up gigantic statues of Buddha, devastating shrines of a different religion, burning books and an entire library of rare books, did not affirm the truth of the executors, just affirmed their character. They did not cancel the memory of culture, they just canceled the memory of the executors. The pyramid and other glorious monuments are testimony of a past which brought society to the present. They are the icons of a story which has to be decoded and understood. Can burning and blowing up replace understanding?

Politicians declare wars, then they declare peace. They declare to be angry, then they declare to be happy, their mood makes news. Sometimes they praise their subjects, sometimes they hang them. Millions of people applaud the politicians, and millions liquidate them. People eliminate politicians and replace them with other politicians; politicians eliminate politicians and replace them with other politicians. Do survivors enjoy life?

Violinists are playing with violins and football players are playing with balls. Opposers demand the opposite: to make violinists play with balls and football players play with violins. How can statistics demonstrate that the public opinion is in their favor?

THE VALUE OF PLAYING WITH THOUGHTS

Playing with thoughts is a permanent process of the human mind, it is the core of creativity. It made dolls become children, it defined the dimension of space, it allowed pharaohs to invent the pyramids, it made men walk, explore and colonize the planet, and among an infinity of other things it conceived this seminar.

概念游戏：与思想一起玩

思考是每个人日常的概念性活动，它决定着态度、行为和人际关系。玩弄思想是文化和科学进化的主要源泉。而每一个与思想有关的小游戏都会唤起更多的思想。

洋娃娃游戏

那个小女孩在玩洋娃娃。她喜欢洋娃娃。洋娃娃在发挥她的想象力。洋娃娃是她的孩子。她学习如何做一个母亲。

玩偶和人玩，玩偶代表领袖、国王、圣人、偶像和神。人们崇拜娃娃。

早期的男人玩洋娃娃。他们的洋娃娃是石头做的。他们怎么玩石头娃娃？

玩弄宇宙的相对维度

大约 15000 年前，第四纪冰川的融化和海平面的上升淹没了许多土地和山脉成为了岛屿。

大约 200 年前，居住在澳大利亚北部阿拉法特海的巴瑟斯特和梅尔维尔群岛的提维人发现，他们并不是这场大洪水的唯一幸存者：外星人突然登上了他们的岛屿。岛屿周围的海洋并不是世界的尽头。其他地方也有其他人！他们对宇宙的概念获得了新的维度，超越了他们的两个岛屿。

数百万年以来，古人类生活在非洲的一个角落。大草原是他们的栖息地，它占据了他们对宇宙的概念。

大约 200 万年前，一些古人类离开非洲大草原开始行走；它们行走并遍布整个星球。后代长成了数十亿，他们就是今天的人类。他们在成倍增长，徒步旅行也在成倍增长，在陆地、海洋和空中使用了前所未有的新手段。那么是什么让它们行走呢？现在是什么让它们走路？

玩弄大小和时间

刚果森林一角的蚂蚁数量是地球上人类数量的许多倍。他们的整个世界是森林的一个小角落，那是他们的宇宙。与人类对太阳系的概念相比，他们的系统是由刚果森林一角的许多蚂蚁的行星组成的。我们不知道每只蚂蚁所在的星球是否意识到附近其他蚂蚁所在星球的存在。我们猜想他们还没有发现其他的蚂蚁生活在其他的行星系统，也就是宇宙中的其他大陆地球上。其中一个行星就在我的花园里。刚

果角落里的蚂蚁没有翅膀，无法拜访住在地球其他大陆星座的蚂蚁。如果他们中的一些人决定走到他们的巢穴之外去探索，他们需要多长时间才能发现我的花园中蚂蚁的存在？

天上星星的数目是地上人的许多倍。宇宙中行星的数量是恒星的许多倍。地球在宇宙中的相对位置，比地球上刚果森林的一个小角落的相对位置小很多倍。生活在这个星球上的人们还没有丢弃那种可以让他们发现太阳系外其他星球上发生的事情的翅膀。

人体内有多少亿个微生物？他们的世界就是他们的身体。如果它们具有传染性，它们就有权利探索和殖民其他人类世界。

要界定一个空间，就应该界定它的界限。空间是我们头脑中的一个概念。宇宙的极限是什么？它可能只是一个原子吗？难道人类心灵所感知的无限宇宙只是一个原子，一个微生物的一部分，一个蚂蚁体内的原子吗？像蚂蚁和微生物一样，人类也有自己的概念空间。无限大和无限小是相同的吗？

玩的力量

原子弹摧毁了广岛。未来炸弹的影响能被预测吗？

在玩飞机时，双子塔倒塌了，成千上万的人丧生。未来类似油田的影响无法预测。如果飞机玩具被原子弹导弹玩具取代，我们的预测会是什么呢？

这场流行病夺去了数百万人的生命。未来大流行的影响无法预测。每一种流行病都需要自己的疫苗吗？人类可以做些什么来预防流行病？

这种流行病正在影响人类关系。为了避免传染，拥抱和亲吻是被禁止的。污染减少，自杀增加。

与自然玩耍，自然也在玩耍。这些戏剧的效果能预测吗？

世界人口的不断增长趋向于超过地球所能承受的极限。战争、流行病、地震、海啸等都不足以限制人口增长。当地球无法养活所有的居民时，会发生什么？抗议者会罢工吗？

与人游戏

人类学会了驯服动植物。人类学会了驯服其他人类。根据研究结果，人类喜欢被驯服。

法老让人建造金字塔来埋葬他的坟墓。成千上万的奴隶一生都在建造他的坟墓，成千上万的奴隶在建造坟墓的过程中死去。法老在他的棺材里，在他的坟墓里，在金字塔里找到了他的位置。据皇家大祭司说，他的防腐尸体感到满足。

没有奴隶制，就不可能建造金字塔和其他辉煌的纪念碑。民主社会享受、自豪和珍视奴隶建造的纪念碑，认为它们是人类创造的奇迹。奴隶建造的纪念碑被视为文化的最高表达。对于一个民主社会来说，把它们视为文化的象征和骄傲与荣耀的源泉，是否存在概念上的矛盾？

一个社会应该取消与它的意识形态或信仰相抵触的纪念碑或知识吗？炸毁巨大的佛像，毁坏另一种

宗教的神龛，烧毁书籍和整个图书馆的珍贵书籍，并没有肯定执行者的真相，只是肯定了他们的性格。他们没有取消对文化的记忆，他们只是取消了对执行者的记忆。金字塔和其他辉煌的纪念碑是把社会带到今天的过去的见证。他们是故事的象征，必须被解码和理解。燃烧和爆炸能取代理解吗？

政客们先宣战，然后才宣布和平。他们宣布生气，然后宣布高兴，他们的情绪制造新闻。有时赞美他们的臣民，有时吊死他们。数以百万计的人为政客鼓掌，数以百万计的人清算他们。人们淘汰政客，用其他政客取而代之；政客们淘汰政客，用其他政客取而代之。幸存者享受生活吗？

小提琴手在玩小提琴，足球运动员在玩球。反对者则要求相反的东西：让小提琴手玩球，让足球运动员玩小提琴。统计数据如何能证明民意是支持他们的呢？

游戏思想的价值

玩弄思想是人类头脑的一个永久过程，它是创造力的核心。它让娃娃变成了孩子，它定义了空间的维度，它让法老发明了金字塔，它让人类行走、探索和殖民这个星球，它还在无限的其他事物中构思了这个研讨会。

Dewey on Play and Art in the early primary curriculum

Leonard J. Waks

(Jing Hengyi School of Education, HZNU)

John Dewey offered a distinctive vision of child play and its place in the intellectual and social development of children. He addressed the role of play in several somewhat neglected but important early essays on the course of child development, but his best-known statement is in chapter 15 of *Democracy and Education*. This paper draws on all of these materials to reveal Dewey's approach to the place of play in school.

Dewey argued that modern psychology had rejected the theory of ready-made mental faculties in favor of complex instinctive and impulsive tendencies. Play activities provide channels for these natural tendencies, making school agreeable and reducing the burden of classroom management.

It is, however, superficial to include play activities in school for such reasons. Child study research shows "the fundamental worth of native tendencies to explore, to manipulate tools and materials, to construct, to give expression to emotion." As a result, "the whole pupil is engaged," so that the child can attend to a large variety of materials and processes that are "distinctly educative in effect," and can build "cooperative associations" giving these materials and processes a social meaning. In short, he concludes, the grounds for assigning a definite play for play in school are intellectual and social, not merely a matter of agreeableness or convenience.

杜威论小学早期课程中的游戏和艺术

约翰·杜威对儿童游戏及其在儿童智力和社会发展中的地位提出了独特的观点。他在早期几篇关于儿童发展过程的文章中论述了游戏的作用，这些文章有些被忽视，但很重要，但他最著名的论述是在《民主与教育》的第15章。本文利用所有这些材料来揭示杜威对游戏在学校中的地位的看法。

杜威认为，现代心理学摒弃了现成的心理能力理论，而倾向于复杂的本能和冲动倾向。游戏活动为这些自然倾向提供了渠道，使学校令人愉快，并减轻了教室管理的负担。

然而，由于这些原因，在学校里包括游戏活动是肤浅的。儿童研究表明，“天生的倾向在探索、操纵工具和材料、构建和表达情感方面具有根本价值。”因此，“整个学生都参与进来”，这样孩子就可以学习大量“具有独特教育效果”的材料和过程，并可以建立“合作关系”，赋予这些材料和过程社会意义。简而言之，他总结道，在学校里指定一个明确的游戏是出于智力和社交的考虑，而不仅仅是为了

合群或方便。

The value of children's spontaneous play

Miao Xuehong

(Nantong University)

Childhood is the secret of mankind, and games are the secret of childhood. Children's games are complex and diverse, and they are constantly evolving in the process of individual development. Different games have different values. This exchange focused on the value of spontaneous games for infants and young children. This issue is not only a problem of game occurrence, but also a problem of education. Spontaneity and freedom are the basic attributes of children's games. However, due to the influence of human survival practices, spontaneous and free children's games have gradually declined, replaced by adult-designed and organized games (including screen games), caused by the decline of spontaneous games. The problem of child survival and development has become increasingly prominent. It is planned to consider the value of children's spontaneous play in children's neurodevelopment, psychological development, inner spiritual world construction and children's cultural creation from a multidisciplinary perspective.

儿童自发游戏之价值

童年是人类的秘密，游戏是童年的秘密。儿童游戏是复杂多样的，在个体发展过程中也是不断演化的，不同的游戏有着不同的价值。本次交流关注婴幼儿自发游戏之价值，这一问题既是游戏发生学问题，更是教育发生学问题。自发和自由是儿童游戏的基本属性，然而，受人类生存实践的影响，自发和自由的儿童游戏逐渐衰落，代之以成人设计和组织的游戏（包括屏幕游戏），自发游戏的衰落所引发的儿童生存和发展问题日益突出。拟从多学科视角思考儿童自发游戏之于儿童神经发育、心理发展、内在精神世界建构以及儿童文化创造等方面的价值。

Philosophy of Zhuangzi and Deep Learning in Play

Prof. Qian Yu

(East China Normal University)

The speaker will share a story of a kindergarten play study in Shanghai to discuss the deep level learning in children's play. In the western context, the primary characteristic of deep learning is "Involvement". The OECD (2004) defines involvement as a 'a state of being', the key characteristics of which are concentration, strong intrinsic motivation, fascination and intensity of functioning. In traditional Taoist culture, deep learning in play is embodied in the spirit of carefree and complacent play. Wonderful games also fully reflect the involvement of children, a kind of self-less, meritless and nameless state of play, just as Zhuangzi said to forget the boundaries, "riding on the righteousness of heaven and earth, and controlling the debate of the six qi, so as to visit infinite".

庄子精神与游戏中的深度学习

研究者从上海幼儿园游戏研究的一个故事开始，分享游戏中的深度学习。在西方语境中，深度学习的首要特征是“参与”。OECD（2004）将参与定义为“存在的状态”，任何年龄段的任何个人都可以体验到，其主要特征是专注、强烈的内在动机、吸引力和高投入的工作。而在传统道家文化中，游戏中的深度学习体现为自在自得的游戏精神。精彩的游戏同样充分体现儿童的参与，一种无己、无功、无名的游戏状态，如庄子所说的忘却物我的界限，“乘天地之正，而御六气之辩，以游无穷”。

Rethinking Gaming-Learning Boundaries from a Post-foundational Perspective

Zhao Weili

(Jing Hengyi School of Education, HZNU)

Educational research has recently overcome a die-hard boundary between learning and gaming/play, reconceptualizing gaming/play as a form and/or component of learning. Yet, gaming-learning is still largely subjected to an anthropocentric ordering in that child learns something through the activity of gaming (often through some high-tech tools), i.e., expressed as a subject-verb-object-by-means/tools grammatical structure. Post-foundational lines of thinking rightly problematize such a modern grammar and mode of signification, inviting us to rethink our ordering among child, learning, gaming, tools, as well as our naturalized essentializations of these each item as disparate things. Put differently, post-foundational research alerts us to the assumed “ethico-onto-epistemes” (Barad, 2007) undergirding our otherwise commonsensical thinking and practices about, among others, human being, subject(ivity), gaming, (educational) knowledge, and high-tech tools. As an example, I introduce an international project on Postqualitative, New Materialist and Critical Posthumanist Research (<https://postqualitativeresearch.com/>) that I am part of, and share a case study on how to re-envision the interpellation among child, learning, and gaming along a post-foundational gesture.

从 Post-foundational 视角反思游戏/学习的边界

教育研究领域最近克服了学习和游戏/玩耍之间的顽固界限，将游戏/玩耍重新定义为学习的一种形式或组成部分。然而，游戏学习仍然在很大程度上受制于人类中心主义思考的范式，即儿童通过游戏活动（通常借助一些高科技工具）学习某些东西，这一过程通常表达为主语-动词-宾语-通过某种手段/工具的语法结构。Post-foundational 思考质疑这样一种现代语法和意义生成模式，促使我们重新思考儿童、学习、游戏、工具之间的排序，以及把以上各个要素视作各自不同的本体存在的（西方）现代性逻辑。换句话说，Post-foundational 理论提醒我们关注那些我们习以为常的“伦理-本体-认识论”(Barad, 2007)，思考它们何以支撑了我们对人、主体（性）、游戏、（教育的）知识、以及高科技工具等的习惯性思维和实践。今天的报告，我介绍一项关于“后质性研究、新唯物主义和后人类中心主义研究”的国际项目，并分享一个案例，从 post-foundational 研究视角来重新想象儿童、学习和游戏的内在关系。

Entertaining but Serious: Implementing Play-based Philosophical Inquiry with Children in Classrooms

Gao Zhenyu

(Jing Hengyi School of Education, HZNU)

Eastern and western scholars have deeply discussed the relationship between philosophy and playing and acknowledged that doing philosophy must have the spirit of playfulness. Nowadays the practitioners have studied and explored the importance of game in Children Philosophy for a long time, proving that playing and Children Philosophy could be effectively integrated. In essence, playing games has the characteristics of freedom, rule-orientation, purpose and fantasy, it is meaningful to the children's cognitive and emotional development. George Ghanotakis' playful board game and the philosophical play of summer camp designed by "Philosophy for Children in Alberta" are the most prevalent play models of Children Philosophy around the world. The analysis on these two models would contribute to the diverse development of the practice of Children Philosophy in China.

娱乐却不乏严肃：游戏在儿童哲学课堂中应用的必要与可能

东西方学者深入探讨了哲学与游戏的关系，认为做哲学必须具有游戏性精神。如今，实践者长期研究和探索游戏在儿童哲学中的重要性，证明了游戏和儿童哲学是可以有效结合的。从本质上讲，游戏具有自由性、规则性、目的性和幻想性的特点，对儿童的认知和情感发展具有重要意义。乔治·加诺塔基斯(George Ghanotakis)的好玩的棋盘游戏和“阿尔伯塔省儿童哲学”设计的夏令营的哲学游戏是最流行的儿童哲学游戏模型。对这两种模式的分析，将有助于中国儿童哲学实践的多元化发展。

Children's Universe and Froebel's Philosophy of Play

Yangyanlu

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As we all know, the "Kindergarten" born more than 200 years ago has a better name called "children's garden". Then, what is "child", Froebel gives a romantic explanation linguistically: spontaneously expressing the internal essence through his own strength. In order to enable children to fully represent their own universe, Froebel invented "gift" (Spielgabe) and provided children with a platform to understand the world from the form of life, beauty and knowledge. Different from the current situation that kindergartens increasingly rely on high simulation materials, the low structure materials provided by Froebel for children's games are to open children's speculation about the universe and stimulate children to complete the creation of the universe through their own strength.

孩子的宇宙与福禄贝尔的游戏哲学

众所周知，诞生于 200 多年前的“幼儿园”有个更好的名字，叫做“儿童花园”。那么，什么是“孩子”，福禄贝尔在语言上给出了一个浪漫的解释：用自己的力量自发地表达出内在的本质。为了让孩子们能够充分代表自己的宇宙，福禄贝尔发明了“礼物”（Spielgabe），为孩子们提供了一个从生命、美和知识的形式认识世界的平台。与目前幼儿园越来越依赖高仿真材料的现状不同，福禄贝尔为儿童游戏提供的低结构材料是为了开启孩子们对宇宙的猜想，激发孩子们通过自身的力量完成宇宙的创造。

