



广西师范大学教育学部
FACULTY OF EDUCATION, GXNU

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第二届文化与共生教育国际会议 暨欧盟伊拉斯谟加 LEAD2 项目研讨会

The 2nd Culture and Symbiosis Education International Conference
and
The European Erasmus+ LEAD2 Project Seminar

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欧盟伊拉斯谟加 LEAD2 项目组
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大会开幕式

第二届“文化与共生教育”国际会议隆重举行

2021年10月16日上午8:00，第二届“文化与共生教育”国际会议开幕式在中国山水文化名城桂林市举行。此次会议主题为“当代文化转型与教育应对”。会议由广西师范大学教育学部主办，广西高校人文社会科学重点研究基地广西民族教育发展研究中心和欧盟伊拉斯谟加 LEAD2 项目组承办，民族教育研究杂志社协办，开幕式由广西师范大学副校长孙杰远教授主持。



孙杰远教授首先对出席本次会议的各位领导嘉宾表示热烈的欢迎。接着，他阐述了文化与共生在当今时代的重要性及开展本次大会的意义。在回顾了第一届文化与共生教育国际会议的历程后，孙杰远教授表明本次大会开展的特殊性是兼容了欧洲伊拉斯谟加 LEAD2 的高端研讨，并相信本次大会必将推动今后文化与共生教育的研究与发展。

广西师范大学党委书记邓军致开幕词。首先，邓书记代表广西师范大学对本次会议的举办表示诚挚的祝贺，对各位专家和学者的光临表示热烈欢迎，对长期以来关心和关注广西师范大学及广西师范大学教育学部的建设和发展的各位专家和学者表示感谢。接着，他介绍了广西师范大学的发展历程和广西师范大学教育学部的办学传统和特色，以及获得的丰硕成果，并对广西师范大学今后的发展做了展望。此外，邓书记还表示，当前国家对共生教育非常重视，专家学者也提出并倡导文化与共生教育理论，广西师范大学教育学部研究团队以建设高质量教育体系为背景，立足民族共生的教育现实，理论联系实际。最后，他认为本次大会的举办具有现实意义和时代意义，能够加强对文化与共生教育研究，并预祝大会取得圆满成功。



本次大会副主席、云南师范大学教授、教育部长江学者特聘教授王鉴教授致辞。首先，他表示非常荣幸能够受邀担任本次大会的副主席。随后，他从三个方面表达了他的观点。第一，对文化与共生教育以及学术研讨会重要意义的认识。王教授从自身经历出发，认为文化与共生教育正从西南走向全国走向世界。对于文化与共生教育学术研讨会的重要意义，他列出三点：文化与共生教育是中国传统智慧的重要理念；国家提出了很多关于当下如何发展文化与共生教育的重大政策与战略；当今世界面临许多重大问题都与共生有很大关系。第二，作为一名参会者，他向广西师范大学教育学部举办这次大规模的会议表示感谢，这展现了广西师范大学崇尚学术的传统及其专业自信。第三，作为大会主席，他对参加本次会议的专家学者们的支持表示感谢。



欧盟伊拉斯谟加 LEAD2 项目负责人朱畅教授致辞。她首先代表 LEAD2 项目和全体 LEAD2 合作伙伴对所有参加本次会议的专家和学者表示欢迎。其次，她认为高校在知识创造、引领社会科学技术发展方面发挥着越来越重要的作用，各级学者和学术带头人在培养人才，促进区域、国家和国际层面的科学与学术合作方面发挥着至关重要的作用。接着，她表达了欧洲伊拉斯谟加项目对此次会议的支持及愿景，并介绍了一系列线上混合培训，希望能有益于学者之间的交流。最后，她指出，LEAD2 项目的核心任务之一是构建合作网络和平台，并希望在跨文化的全球社会中，高等教育能够得到各位专家与学者更多的重视以及学术贡献。

The Opening Ceremony

The 2nd Culture and Symbiosis Education International Conference

At 8:00 a.m. on October 16, 2021, the opening ceremony of the second "Culture and Symbiosis Education" International Conference was held in Guilin, a famous mountain and water cultural city in China. The theme of the conference is "Contemporary Cultural Transformation and Educational Response". This conference is sponsored by the Faculty of Education of Guangxi Normal University, and undertaken by the Guangxi Education Development Research Center for Nationalities, a key research base of humanities and social sciences in Guangxi Universities, and the European Union Erasmus LEAD2 project team. The conference is also co-organized by

Journal of Research for Ethnic Minorities. The opening ceremony was presided over by Professor Sun Jieyuan, Vice-president of Guangxi Normal University.

Prof. Sun Jieyuan first extended a warm welcome to all the distinguished guests attending the conference. He then elaborated on the importance of culture and symbiosis in today's world and the significance of holding this conference. Finally, the history of the first International Conference on Culture and Symbiosis Education is reviewed, indicating that the particularity of this conference is compatible with the high-end seminar of European Erasmus LEAD2. It is believed that this conference will promote the research and development of culture and symbiosis education in the future.

Prof. Deng Jun, Secretary of Party Committee of Guangxi Normal University, delivered the opening speech. First of all, on behalf of Guangxi Normal University, he extended his sincere congratulations on the opening of this conference, warm welcome to all the experts and scholars who have been paying attention to the construction and development of Guangxi Normal University and the Faculty of Education of Guangxi Normal University for a long time. Then, he introduced the development course of Guangxi Normal University, the tradition and characteristics of running school of the Education Department of Guangxi Normal University, and the fruitful results obtained. The future development of Guangxi Normal University is prospected. At the same time, he said that China attaches great importance to symbiosis education, and experts and scholars have also proposed and advocated the theory of culture and symbiosis education. The research team of The Education Department of Guangxi Normal University takes the construction of high-quality education system as the educational background, based on the educational reality of ethnic symbiosis, and combines theory with practice. In conclusion, he believed that the holding of the conference is of realistic and epochal significance, which can strengthen the research on culture and symbiosis education, and wished the conference a complete success.

Professor Wang Jian, vice chairman of the conference, professor of Yunnan Normal University and distinguished professor of Changjiang Scholars of the Ministry of Education, delivered a speech. First of all, he expressed his great honor to be invited to serve as the vice chairman of the conference. Then he expressed his opinion from three aspects. First, he expressed his understanding of culture and symbiosis education and the significance of academic seminars. Starting from his own experience, Professor Wang believes that culture and symbiosis education is moving from the southwest to the whole country and the world. For the significance of the seminar on culture and symbiosis education, he listed three points: 1. Culture and symbiosis education is an important concept of Chinese traditional wisdom. 2. The state has put forward many major policies and strategies on how to develop culture and co-existence education at present. 3. Many of the major problems facing the world today have much to do with symbiosis. Second, as one of the participants, Professor Wang thanked the Faculty of Education of Guangxi Normal University for holding this large-scale conference, which showed the tradition of advocating academic work of Guangxi Normal University, as well as its professionalism and confidence. Thirdly, as the chairman of the conference, Professor Wang expressed his gratitude to the experts and scholars who

participated in the conference for their support.

Professor Zhu Chang, head of European Erasmus+ LEAD2 project, delivered a speech. On behalf of the LEAD2 project and all LEAD2 partners, she first welcomed all the experts and academics who participated in this conference. Second, she believes that universities are playing an increasingly important role in knowledge creation and leading the development of social science and technology, and that scholars and academic leaders at all levels are playing a vital role in training talents and promoting scientific and academic cooperation at the regional, national and international levels. She then expressed the support and vision of the European Erasmus+ project for the conference. She also introduces a series of online hybrid training, hoping to benefit the communication between scholars. Finally, she pointed out that one of the core tasks of LEAD2 project is to build cooperation network and platform. It is hoped that higher education will benefit from the academic contributions of experts and scholars in the intercultural global society.

主旨报告

主持人 王鉴 云南师范大学教授

时 间：2021年10月16日 08:00-09:50

发言人：葡萄牙新里斯本大学副校长

国家教育行政学院

卡尔加里大学

西南大学

João Amaro de Matos 教授

于京天 副院长

郭世宝 教授

张诗亚 教授

Keynote Presentation

Host: Prof. Wang Jian, Yunnan Normal University

Time: October. 16th 2021 08:00am-09:50pm

Speaker: Prof. João Amaro de Matos, Vice president of the University NOVA de Lisboa

Prof. Yu Jingtian, National Academy of Education Administration, Vice President.

Prof. Guo Shibao, University of Calgary

Prof. Zhang Shiya, Southwest University

主旨报告 (一)

葡萄牙新里斯本大学副校长 João Amaro de Matos 教授 疫情流行下的合作与文化认同——平等的风险

葡萄牙新里斯本大学副校长 Prof. João Amaro de Matos 做了题为“疫情流行下的合作与文化认同——平等的风险”的报告。本次报告主要分为五个部分。第一，他介绍了大学的使命和不确定性，以及如何面对这种不确定性。他认为，在当前影响社会和文化转型中，我们需要深入地了解学术领导力的发展。之后，他介绍了当前大学发展的现状和在面对变化时大学的应对方式的可行性及潜在问题。



第二，关于疫情的具体情况及其对我们产生影响。他认为在疫情流行的背景下，有效的沟通解决办法是在线交流，这就需要我们使用互联网技术来开展这种活动。虽然在线学习所需的技术都已经具备，但人们的反感使其没有得到应有的广泛使用，这反映了关键和根深蒂固的特征之一——不愿改变。第三，在线学习的意义。基于互联网的技术应用，他谈了四个含义；首先，技术是否可用或可以用到什么程度。其次，沟通上的技术机制如何影响私人关系中相互联系的方式。再次，培训新技术的使用者。最后，使大学的服务适应新技术的使用所产生的新的社会关系。第四，关于标准化、文化和合作。他表示，尽管我们都使用相同的在线交流工具，但其对我们的影响取决于我们的社会组织、文化环境。第五，领导者在文化和标准化之间起到平衡作用。他认为，在国际机构中进行成功合作的要素在于这些学术领导如何意识到文化和社会差异是无法用来回答三个主要问题的关键要素，即如何证明这种合作的长期利益；适当的交叠和研究可以证明这个合作的战略和体制议程；国际合作将要求我们进行内部组织改革。

Keynote Speech(1)

Prof. João Amaro de Matos, Vice president of the University NOVA de Lisboa: Cooperation and Cultural Identity In a Period of pandemics ----The Risk of Becoming all Equal

Prof. Joao Amaro de Matos, Vice president of The University NOVA de Lisboa, delivered a speech entitled "Cooperation and Cultural Identity in the Context of the Pandemic: Equal Risk". This lecture was divided into five parts. In the first part, he introduced the mission and uncertainty of universities, and how we deal with that uncertainty. He believed that we need to have a deeper understanding of the development of academic leadership in the current transformation affecting society and culture. He also introduced the current situation of university development and the feasibility and potential problems of the way to deal with the changes. The second part is about the epidemic and how it affects us. He believed that in the context of the pandemic, the solution to effective

communication is an online communication mechanism, so we need to use internet technology to carry out such activities. While all the technologies needed for online learning are available, the antipathy is not as widely used as it should be, reflecting one of the most critical and entrenched features of tradition: its reluctance to change. The third part, the significance of online learning. The application of Internet-based technology he talked about four meanings; First, whether or to what extent the technology is available. Second, how this technical mechanism of communication affects how we perceive each other in our personal relationships. Next, train users of the new technology. Finally, adapting university services to the new social relationships created by the use of new technologies. The fourth part is about standardization, culture and cooperation. He said that although we all use the same tools to communicate online, how this affects us depends on our social organization and cultural environment, and analyzes the tensions that arise between them. The fifth part is the balance between culture and standardization played by leaders. He argued that the key to successful collaboration in international institutions lies in how these academic leaders recognize that cultural and social differences are key elements that cannot be used to answer three main questions: how to demonstrate the long-term benefits of such collaboration; Appropriate overlap and research can demonstrate the strategic and institutional agenda of this collaboration; International cooperation will require us to reform our internal organization.

主旨报告 (二)

国家教育行政学院 于京天副院长
“脆弱”时代的大学国际交流



国家教育行政学院于京天副院长做了题为“‘脆弱’时代的大学国际交流”的报告。他首先定义这个时代为脆弱时代，并举例说明这个时代的脆弱与技术有关。其次，他认为信息泛滥带来的时代脆弱，充斥网络的情绪的表达，撕裂着不同群体和国家。从根本上来讲，个人的慈悲之心和智慧水平是解决脆弱时代的办法。大学对此有关键性责任，需承担更多的社会责任。原因如下：第一，大学是文化的高地。传承，研究，发展人类文化，促进不同文化的交流。大学之大，

在促进人类进步为己任。大学之大，还在于它的海纳百川。第二，大学是理性的高地。科研的根本要求就是客观公正。但我们不能不正视这样一个事实，大学有可能与时代落伍。他认为，大学已经有了比较好的基础，但是国际交流还有很大的提升空间。跨国交流项目太少，高端交流少，数量和时间不足。国际交流的层次不足，一般都是中国单方面学习西方。最后，于教授对疫情之后的国际交流提出两点建议：第一，鼓励更多的学生走出国门。国际的理解根本在于文化的理解，民心的相通。第二，中欧大学之间或者是管理层之间需要建立深度交流机制。有了机制，大学之间的交流自然可以开辟新局面。

Keynote Speech(2)

**Prof. Yu Jingtian, Vice President, National Academy of Education Administration:
International Exchange of Universities in the Era of "Fragility"**

Prof. Yu Jingtian of National Academy of Education Administration gave a speech entitled International Exchange of Universities in the Era of "Fragility". He first gave labels to this era from a different perspective, defined this era as a fragile era, and exemplified that the fragility of this era is related to technology. And secondly, the fragility of the era brought about by the flood of information, and the expression of emotions flooding the Internet tears different groups and countries. Fundamentally speaking, personal compassion and wisdom are the solutions to fragile times. Universities have a key responsibility for this and need to assume more social responsibilities. The reasons are as follows. First, the university is a cultural highland, inheriting, researching, and developing human culture, promoting the exchange of different cultures. Universities have the mission to promote human progress. The greatness of the university lies in its inclusiveness. Secondly, universities are the heights of reason; the fundamental requirement of scientific research is objectiveness and fairness. But we can't help face the fact that universities may fall behind the times. The university already has a relatively good foundation, but there

is still a lot of room for improvement in international exchanges. There are still too few cross-border exchange programs; few high-end exchanges; insufficient quantity and time; insufficient levels of international exchanges. Generally, China unilaterally learns from the West. Finally, Professor Yu put forward two suggestions for international exchanges after the epidemic. First, encourage more students to go abroad; international understanding lies in cultural understanding and people-to-people connections. Next, it is necessary to establish an in-depth exchange mechanism between Chinese and European universities or between managements. Naturally, exchanges between universities can open up new situations. Therefore, in this fragile era, universities need international exchanges more than ever.

主旨报告 (三)

卡尔加里大学 郭世宝 教授

处在十字路口的多元文化主义：加拿大新冠疫情期间反亚洲种族主义和仇外心理的博弈

卡尔加里大学郭世宝教授做了题为“处在十字路口的多元文化主义：加拿大新冠疫情期间反亚洲种族主义和仇外心理的博弈”的报告。报告分为五部分：第一，他介绍了加拿大多元文化的五十年发展概况。1971年，加拿大是第一个出台多元文化立法的国家。该政策的目的在于解决加拿大国家的危机。而多元文化主义又分为三个阶段：第一阶段的多元文化主义以种族逻辑为基础，



鼓励原国籍的族裔群体代表组织。第二阶段转向反种族主义和移民融合。第三阶段的多元文化主义面临着压力。第二，他简述了加拿大在新冠疫情期间亚裔所遭受的情况。郭教授用新冠疫情发生以来反亚裔犯罪数据的快速增长和具体案例来说明，新冠疫情期间加拿大反亚裔和仇外情绪的严重性。第三，他基于批判性种族理论框架和关键事件法阐释了多元文化主义的困境。关键事件有亚裔在爆发疫情期间戴口罩而遭到歧视的例子和疫情爆发期间亚裔遭受辱骂的例子等。第四，COVID-19的反亚洲种族主义和仇外心理。第五，他指出多元文化主义政策 50 年之际的加拿大正处于多元文化主义的十字路口。报告最后，郭教授提出两点建议：教育工作者需要明确疫情之下对种族主义和仇外心理的认识，并作出行动计划；学生、教师、行政者、社区需要作出更深层次、更系统的改变来面对这种情况。

Keynote Speech(3)

Prof. Guo Shibao, University of Calgary: Multiculturalism at a Crossroads: Combating Anti-Asian Racism and Xenophobia during COVID-19 in Canada

Prof. Guo Shibao from the University of Calgary gave a speech entitled "Multiculturalism at a Crossroads: Combating Anti-Asian Racism and Xenophobia during COVID-19 in Canada". Professor Guo's speech is divided into five parts. The first part is Canadian multiculturalism turns 50. In 1971, Canada was the first country to introduce multicultural legislation. The purpose of this policy was to resolve the crisis of Canada. Multiculturalism is divided into three stages. The first stage of multiculturalism is based on ethnic logic and encourages organizations of ethnic groups of origin. The second stage shifts to anti-racism and immigration integration; the third stage multiculturalism is under pressure. The second part is the context of the COVID-19; a brief description of the situation of Asians in Canada during the new epidemic. Professor Guo used the rapid growth of anti-Asian crime data and different specific cases since the outbreak of the epidemic to illustrate that Canada's anti-Asian and xenophobic sentiment was very serious during the epidemic. In the third part, Professor

Guo explained the dilemma of multiculturalism based on the critical racial theoretical framework and critical incidents analyses. Critical incidents include cases where Asians were discriminated against wearing masks during the outbreak, and cases where Asians were abused during the outbreak. The fourth part is the anti-Asian racism and xenophobia during COVID-19. In the fifth part, Conclusion: Professor Guo concluded that Canadian multiculturalism is at a crossroads in the 50 years of Canadian multiculturalism. Finally, Professor Guo put forward two suggestions. Educators need to clearly teach the understanding of anti-racism and xenophobia under the epidemic situation and make action plans. At the same time, students, teachers, administrators, and communities need to make deeper levels in response to this situation.

主旨报告 (四)

西南大学教授 张诗亚
共生教育之本

西南大学张诗亚教授作了题为“共生教育之本”的报告。张教授从汉字溯源对“共生教育”中的“共生”进行意义解析。由“共”字双手托举的造型得出，不论是在物质还是精神层面，教育都需要大家共同努力。由“生”字批判了文化整合概念，认为文化整合是一种居高临下的姿态，与文化的多样性和复杂性本质相悖。而“共生教育”的“本”在于“仁”，“仁”本意在于人本身，即体现在人与人之间的相处中。教育中的共生体现在师与生的共生发展中。据此，张教授总结出“共生”的本质体现在平等、以人为本的思想，宗旨在于致力于师生的共同发展。张教授认为，孔子所言的“仁者乐水，智者乐山”包含了智仁和山水的关系，人和自然的关系为阴阳两极。中国古代的儒、道、佛家将人与自然合而为一来看待，伤害自然就等同于伤害人类自己。接着，张教授指出人的心灵因山水而美，山水的灵性源于自然原生，而山水反作用于生活在自然之中的人，这体现于中国人创作的山水国画和中国人的山河情怀之中。因此，人与自然应和谐共生，保护环境，创建绿色家园。最后，张教授提出：如何将富集的自然资源转变成经济的发展？即需要通过教育的发展，需要人与人之间共生教育。将多样民族的文化承载作为发展资源，将极其丰富的资源作为发展动力，则需要共生教育。



Keynote Speech(4)

Prof. Zhang Shiya, Southwest University:
The Foundation of Symbiosis Education

Prof. Zhang Shiya, Southwest University, traced the origin of the word "symbiosis" in "symbiosis education" and analyzed its meaning. From the shape of the word "common", which is held up by both hands, it can be concluded that education needs the joint efforts of everyone both in material and spiritual aspects. The character "sheng" criticizes the concept of cultural integration, and holds that cultural integration is a condescending attitude, contrary to the nature of cultural diversity and complexity. The "origin" of "co-existence education" lies in "benevolence", which is embodied in the relationship between people. The symbiote in education is now in the symbiotic development of teachers and students, that is, the common development of teachers and students. According to this, Prof. Zhang concluded that the essence of "symbiosis" is embodied in the idea of equality and people-oriented, and its purpose is to commit to the common development of teachers and students. Prof. Zhang

believes that Confucius said "the virtuous enjoy water, the wise enjoy mountains", which contains the relationship between homo sapiens and landscape, and the relationship between man and nature is Yin and Yang. In ancient China, Confucianism, Taoism and Buddhism regarded man and nature as one. To harm nature is to harm human beings themselves.

Then, Prof. Zhang pointed out that people's mind is beautiful because of mountains and rivers, and people and nature coexist in harmony. The spirituality of landscape comes from the original nature, while landscape reacts on people living in nature, which is reflected in the landscape paintings created by Chinese people and the feelings of Chinese people. Therefore, man and nature should coexist harmoniously, protect the environment and create a green home. Finally, Prof. Zhang asked: how to transform the enrichment of nature into economic development? That is, development through education. It is necessary to symbiosis education between people and develop green education. Symbiosis education is needed to take the cultural bearing of diverse ethnic groups as development resources and the extremely rich resources as development impetus. The development of education should not be so anxious about short-term benefits as to neglect long-term benefits.

主旨报告

主持人 吴晓蓉 西南大学教授

时 间：2021年10月16日 10:00-11:20

发言人：北京师范大学

云南师范大学

华东师范大学

中央民族大学

刘宝存 教授

王 鉴 教授

李政涛 教授

严 庆 教授

Keynote Presentation

Host: Prof. Wu Xiaorong, Southwest University

Time: October. 16th 2021 10:00am-11:20pm

Speaker: Prof. Liu Baocun, Beijing Normal University

Prof. Wang Jian, Yunnan Normal University

Prof. Li Zhengtao, East China Normal University

Prof. Yan Qing, Minzu University of China

主旨报告（五）

北京师范大学国际与比较教育研究院院长 刘宝存

知识生产模式转型与研究型大学科研生态变革

北京师范大学国际与比较教育研究院刘宝存教授作了题为“知识生产模式转型与研究型大学科研生态变革”的报告。刘教授认为，不同的时代有不同的知识生产模式。知识生产模式是对生产知识不同方式的系统归纳与深刻提炼。在不同的知识生产模式下，研究型大学的科研活动呈现出不同的特征。之后，刘教授以科研生态系统理论作为分析框架，聚焦研究型大学科研生态建设问题，以期进一步推动“双一流”建设背景下研究型

大学改革创新。刘教授指出，知识生产“模式1”遵循明确的“范式”。在知识生产“模式1”背景下，大学的“科研”属性得以确立，科研生态的边界逐渐清晰，并呈现“闭环”的形态。知识生产“模式2”是在传统的知识生产方式之外进行的转变，是从知识生产“模式1”的学科矩阵演化而来。在知识生产“模式2”背景下，大学科研的应用属性愈发鲜明，科研生态的边界拓展、衍生、交错，呈现“扣环”的形态。



而“模式 3”即允许并强调不同知识与创新范式的共存与共演进。最后，刘教授提出，在知识生产模式变迁过程中，知识、社会、大学、学科等之间的边界逐渐趋于融合，从而为科研创新不断拓展空间。

Keynote Speech(5)

Prof. Liu Baocun, dean of the Institute of International and Comparative Education. Beijing Normal University:

The Transformation of Knowledge Production Mode and the Research Ecosystem Innovation of Research University

Professor Liu Baocun of The Institute of International and Comparative Education, Beijing Normal University delivered a speech on "Transformation of Knowledge Production Mode and Ecological Reform of research Universities". Professor Liu discussed the research ecosystem and knowledge production model through this topic. In different times, there are different modes of knowledge production. The mode of knowledge production is the systematic induction and profound refinement of different modes of knowledge production. Under different knowledge production modes, research activities of research universities show different characteristics. Professor Liu pointed out that the paper took the research ecosystem theory as the analytical framework and focused on the research ecological construction of research universities, in order to further promote the innovation and reform of research universities under the background of "double first-class" construction. Professor Liu pointed out that the three modes of knowledge production have "closed loop", "link loop" and "fusion" with the research ecology of research universities.

Professor Liu pointed out that knowledge production "model 1" follows a clear "paradigm". Under the background of "mode 1" of knowledge production, the attribute of "scientific research" of university is established, and the boundary of scientific research ecology is gradually clear, and presents the form of "closed loop". Mode 2 of knowledge production refers to the transformation outside the traditional mode of knowledge production, which is evolved from the discipline matrix of mode 1 of knowledge production. Under the background of "mode 2" of knowledge production, the application attribute of university scientific research becomes more and more distinct, and the boundary of scientific research ecology expands, derives and intersects, presenting a form of "link". Model 3 allows and emphasizes the coexistence and co-evolution of different knowledge and innovation paradigms. Finally, Professor Liu proposed that in the process of knowledge production model change, the boundaries between knowledge, society, universities and disciplines gradually tend to merge, thus expanding the space for scientific research and innovation.

主旨报告 (六)

云南师范大学 王鉴 教授
重塑乡村耕读教育的价值

云南师范大学王鉴教授作了题为“重塑乡村耕读教育的价值”的报告。首先，他认为“耕读教育”自古已有，其起源于春秋战国时期，发展于汉代，隋唐以后达到鼎盛。耕读教育是中国传统社会中“半耕半读”或“边耕边读”的一种生活方式，也是中国传统社会普遍存在的教育方式。在当代，耕读教育有其重要价值。耕读教育把自然教育、生活教育、生产教育、劳动教育、美育、体育融为一体，对人的德、智、体、美、劳发展均具有重要作用。在耕读教育形式下培养出的人，是一个全面



发展的人，是一个对耕作、对乡村有情怀的人，是一个有根的人。乡村振兴背景下，应加强乡村教育中的耕读教育。其次，他认为耕读教育面临的现状是乡村的空心化与乡村耕作劳动教育的衰退，学校教育的撤并与乡村读书文化的衰微，乡村留守儿童目前只读不耕或不读不耕。从耕读教育的现状可以发现，乡村文化的衰落使乡村难以拥有孕育耕读教育的精神土壤，乡村中的青年一代纷纷“离乡”使乡村难以提供足够的青年传承耕读教育，耕读教育缺乏有效的机制。最后王鉴教授提出以下几点建议：一是把握乡村振兴背景下乡村教育的特点。二是加强乡村知识分子队伍建设。三是重建乡村学校、家庭、社会联合育人的机制。

Keynote Speech(6)

Prof. Wang Jian, Yunnan Normal University:

Reshaping the Value of Rural Farming-reading Education

Prof. Wang Jian, Yunnan Normal University, give a speech entitled " Reshaping the Value of Rural Farming-reading Education". First of all, he believed that "farming education" originated in the Spring and Autumn period and the Warring States Period, developed in the Han Dynasty, and reached its peak after the Sui and Tang Dynasties. Ploughing education is a kind of life style of "half ploughing and half reading" or "while ploughing and reading" in traditional Chinese society, and it is also a universal education mode in traditional Chinese society. At present, the cultivation education has its important value. He believed that farming education integrated natural education, life education, production education, labor education, aesthetic education and physical education, and played an important role in the development of human morality, intelligence, physical education, beauty and labor. Cultivated in the form of cultivation education, is an all-round development of people, is a farming, rural feelings of the people, is a person with roots.

Under the background of rural revitalization, rural education should be strengthened.

Secondly, he thinks that the current situation of farming education is the hollowing out of the countryside and the decline of rural farming labor education, the withdrawal of school education and the decline of rural reading culture, and the left-behind children in the countryside do not read or do not read and do not plow. From the current situation of farming education, it can be found that the decline of rural culture makes it difficult for rural areas to have the spiritual soil to nurture farming education. The young generation in rural areas have "left the countryside" one after another, and it is difficult for rural areas to provide enough young people to inherit farming education, and there is no effective mechanism for farming education.

Finally, Professor Wang Jian put forward the following suggestions: 1. Grasp the characteristics of rural education under the background of rural revitalization 2. Strengthen the construction of rural intellectuals 3. Rebuild the mechanism of joint education between rural schools, families and society.

主旨报告(七)

华东师范大学 李政涛 教授

智能时代的文化转型与共生教育

华东师范大学李政涛教授做了题为“智能时代的文化转型与共生教育”的报告。报告包括两个方面：一是如何理解共生教育。二是如何探究智能时代的共生教育。他认为，共生教育的内涵是与自然共生，是与文化共生，是一种价值观。首先，他认为应该把共生教育视为一种价值观。共生教育包含七个方面：第一，共生教育是互动和谐之道，也是兼容并包。第二，共生教育是一种思维



方式，包括关联式思维、整体融通式思维、双向互动式思维。第三，共生教育是一种理想目标。第四，共生教育是一种研究思路。第五，共生教育是一种发展条件。第六，共生教育是一种实践策略。第七，共生教育是一种分析视域。其次，他认为智能时代共生教育会带来四个方面的改变：第一，带来新的文化。新的文化就是人的生活方式的转型。未来文化不再是仅仅以人为主的时代，而是一个人机共生的时代。人的生命被重新定义，教育也将被重新定义。第二，带来新的关系。尤其是人类智能与人工智能的关系。在教育领域，智能时代会催生诸如“人机-机师”等新型关系。第三，带来一种新的视角。即人与自然、文化、机器共生的视角。第四，带来一种新的策略。例如如何建构人机共生的课程与教育。

Keynote Speech(7)

Prof. Li Zhengtao, East China Normal University: Cultural Transformation and Symbiosis Education in the Era of Intelligence

Prof. Li Zhengtao, East China Normal University, gave a report entitled " Cultural Transformation and Symbiosis Education in the Era of Intelligence ". He reported the theme of symbiosis education from two aspects: First, how to understand symbiosis education; Second, how to explore symbiotic education in the age of intelligence. He believed that the connotation of symbiosis education is symbiosis with nature and culture, and it is a kind of value. First of all, he understood the values of symbiosis education from the following seven aspects. First, symbiosis education is the way of interaction and harmony as well as compatibility and inclusion. Second. Symbiosis education is a way of thinking, including relevance thinking, integrated thinking and two-way interactive thinking. Third, symbiosis education is an ideal goal. Four. symbiosis education is a research idea, which brings new ideas to the development of the subject. Symbiosis education is a condition for development. Symbiosis education is a practical strategy. Symbiosis education is

an analytical horizon. Secondly, he believed that symbiosis education in the age of intelligence will bring about changes in the following four aspects. First, he believed that the intelligent age brings new culture. He understands culture as a way of life for people, and the new culture is the transformation of people's way of life. The future culture is no longer an era dominated by people, but an era of human-machine symbiosis. Education will be redefined as human life is redefined. Second, he believed that the age of intelligence brings new relationships. Especially the relationship between human intelligence and artificial intelligence. He believes that in the field of education, the intelligent age will give birth to the following relationships, such as the "man-machine - mechanic" relationship and the teacher-student relationship in the intelligent age. Third, he believed that the age of intelligence brings a new perspective, that is, the perspective of symbiosis between man and nature, culture and machine. Fourth, the age of intelligence has brought a new strategy. For example, how to construct the curriculum and education of man-machine symbiosis.

主旨报告(八)

中央民族大学 严庆 教授

共生教育与多民族国家建设

中央民族大学严庆教授做了题为“共生教育与多民族国家建设”的报告。首先，他从“共生教育”的研究趋势作为切入点，用图表的形式直观反映出“共生教育”从1996年至2020年的发文总数，从总体上分析了“共生教育”的研究趋势。在谈及我们需要怎样的教育时，他认为共生教育要解决两大问题：一是人类自身的生长同它外部世界的良性发展，即形成一个共生互补的系统。二是在与其它民族、文化相处以及对待自己的文化与现代化发展中形成的文化“共生”。而第一个问题针对自然“共生”而提出，第二个问题针对文化上的“共生”而提出，其最终的目的在于构建人与自然、人与文化、人与人共生的教育系统。其次，在谈及共生理论进入民族研究领域时，他先是阐述了共生教育的基本特点。之后，在回顾历史中，他指出，共生哲学曾在日本受到重视，但其思想倾向于人类全球化，这与中国当前的共生教育理念有着极大的区别。而中南民族大学许宪隆教授提出的“多民族共生互补”概念则表明基于共生理论的研究具有可运用性。最后，严庆教授谈及共生教育服务于多民族国家建设工程时，提出了“常态的多民族国家，恒常的民族建设工程”的观点，详细分析了多民族国家建设的理念与路径以及共生教育在共生哲学、人际、伦理、情怀、价值等方面的应用。



Keynote Speech(8)

Prof. Yan Qing, Minzu University of China:

Symbiosis Education and the Nation-building of Multi-ethnic State

Prof. Yan Qing, Minzu University of China, gave a report entitled "Symbiotic Education and multi-ethnic National Construction". First of all, starting from the trend of research on "Symbiosis Education", he directly reflected the total number of publications of "Symbiosis Education" from 1996 to 2020 in the form of charts, and analyzed the research trend of "Symbiosis Education" on the whole. When talking about what kind of education we need, he believes that Symbiosis Education should solve two major problems: one is the growth of human beings and the benign development of the external world, that is, to form a symbiotic and complementary system. The second is the culture "symbiosis" formed in the process of getting along with other nations and cultures and treating their own cultures and modernization development. The first question is raised for natural "symbiosis", while the second question is raised for cultural

"symbiosis". Its ultimate purpose is to build an education system of symbiosis between man and nature, man and culture, and man and man. Secondly, when talking about symbiosis theory entering the field of ethnic studies, he first elaborated the basic characteristics of Symbiosis Education. Later, in reviewing the history, he pointed out that symbiosis philosophy had been valued in Japan, but its ideology tended to globalization of human beings, which was greatly different from the current concept of symbiosis education in China. The concept of "multi-ethnic symbiosis and complementarity" proposed by Prof. Xu Xianlong of South-Central Minzu University shows that research based on symbiosis theory is applicable. Finally, Prof. Yan talked about symbiosis education services to multinational country construction engineering, put forward the "norm of multi-ethnic country, the constant national construction projects" point of view, and analyzed the idea and path of the construction of the multi-ethnic country and symbiosis education in symbiosis philosophy, human feelings, ethics, and value of application.

主旨报告

主持人 李长吉 云南师范大学 教授

时 间：2021年10月16日 11:20-12:20

发言人：北京师范大学

西北师范大学

广西师范大学

郑新蓉 教授

刘旭东 教授

孙杰远 教授

Keynote Presentation Host: Prof. Li Changji, Yunnan Normal University

Time: October. 16th 2021 11:20am-12:20pm

Speaker: Prof. Zheng Xinrong, Beijing Normal University

Prof. Liu Xudong, Northwest Normal University

Prof. Sun Jieyuan, Guangxi Normal University, Vice-president

主旨报告（九）

北京师范大学 郑新蓉 教授

儿童的社会信任与共同体建构

北京师范大学郑新蓉教授做了题为“儿童的社会信任与共同体建构”的报告。首先，她从“信任”一词的教育意涵，化解信任的力量，信任与共同体及其教育，重建儿童对人和社会的信任四个方面开展发言。她指出，信任是教育关系存在的基础。儿童信任始于亲密和熟悉的关系，需要长时期、面对面，更需要一种稳定的教育关系。而成人世界的信任危机会阻断儿童信任的建立。其次，她深挖了教育的真正含义，回答教育是什么？她认为，教育要使人始终身在历史和社会的、动态的、动力的现场。本质上来说，教育就是研究“学好”和“学坏”的问题。教育最重要的是以人伦为本。最后，郑教授指出，教育始终是人研究人的事业，而不是抽象的专业的套话和说辞，必须具有教育的现实，社会的脉络和内容。同时，教师承担着重要的社会责任，教育是一种庄重的托付。当信任缺失，托付就不复存在。最后，郑新蓉教授总结说，基于信任，教育才会发生，才会形成共同体。



Keynote Speech(9)

Prof. Zheng Xinrong, Beijing Normal University: Children's Social Trust and Community Construction

Prof. Zheng Xinrong of Beijing Normal University gave a report entitled "Children's Social trust and Community Construction". First of all, she started from the educational implications of the word "trust", the forces which dissolve trust, the trust and community and education, the trust restoration in children for people and the social. She pointed out that trust is the foundation of the relationship in education, and listed some characteristics of the children's trust: the relationship of children's trust began in intimate and familiar, the trust of the children needs a long time, face to face, and a more stable education relationship. Besides, the trust of the adult world crisis will block the establishment of the children's trust.

Secondly, in the deep digging of the real meaning of education, in the answer to what is education? She said that education is always on the spot of the historical and social dynamics. It involves the education of people's position and "field" discrimination and relationship building, the commitment of interests and personal investment, and the goal of continuous vitality and change of mind and social structure. Essence, education is to study the issue of "learning" and "turning", the life education "imagination" and "desire" for this, the education is the most important is the ethics, At last, she pointed out that education will always be people study career, rather than the abstract of the professional jargon and rhetoric, must have the reality of social context and contents of education. At the same time, she pointed out that education has an important social responsibility, education is a solemn trust, when trust is missing, trust will not exist. In the end, Prof. Zheng Xinrong concluded that only with trust can education happen and community be formed.

主旨报告 (十)

西北师范大学 刘旭东 教授

回归教育原点与教育理论创新

西北师范大学刘旭东教授做了题为“回归教育原点与教育理论创新”的报告。他认为我们应去追问与思考教育是什么样的活动。他从“愤启悱发”与苏格拉底法说起，认为要理解教育就要理解教育的本性，教育的生态具有生活的变化性与教育本质的动态生成性。接着，他对当下社会严重的“达尔文主义”现象表示批判。教育含义的抽象化、机械化以及教育评价的甄别与选拔功能，使得教育理论背离了真实的教育，背离了教育原点，背离了教育初心，使得教育理论和教育实践成为了两张皮。基于此，教育应回归实践，要用探究的心去回归生活，要回到教育的原点，要注重理论与实践在教育实践中的完美统一。此外，教育实践具有草根性。现实中有无数的案例证明，教育活动是饱含感情和充满智慧的活动。最后复兴教育研究的学术传统亦即教育的行动性的要求。教育者应该发挥个人的主观能动性，教育应回归原点。



西北师范大学刘旭东教授做了题为“回归教育原点与教育理论创新”的报告。他认为我们应去追问与思考教育是什么样的活动。他从“愤启悱发”与苏格拉底法说起，认为要理解教育就要理解教育的本性，教育的生态具有生活的变化性与教育本质的动态生成性。接着，他对当下社会严重的“达尔文主义”现象表示批判。教育含义的抽象化、机械化以及教育评价的甄别与选拔功能，使得教育理论背离了真实的教育，背离了教育原点，背离了教育初心，使得教育理论和教育实践成为了两张皮。基于此，教育应回归实践，要用探究的心去回归生活，要回到教育的原点，要注重理论与实践在教育实践中的完美统一。此外，教育实践具有草根性。现实中有无数的案例证明，教育活动是饱含感情和充满智慧的活动。最后复兴教育研究的学术传统亦即教育的行动性的要求。教育者应该发挥个人的主观能动性，教育应回归原点。

Keynote Speech(10)

Prof. Liu Xudong, Northwest Normal University

Return to the Origin of Education and Innovation of Education Theory

Prof. Liu Xudong from Northwest Normal University gave a keynote speech on "Return to the Origin of Education and Innovation in Educational Theory". In this sharing, Prof. Liu Xudong first talked about what kind of activities we should ask and think about education, and use two examples to prove the predecessors' understanding of education, from the "indignation" and the Socratic method to understand education, it is necessary to understand the nature of education, the ecology of education has the variability of life and the dynamic generation of the nature of education. Then criticized the serious "Darwinism" in the current society, the abstraction and mechanization of the meaning of education, and the screening and selection function of education evaluation. Educational practice has become a dilemma. He proposed that education should return to practice, referring to the importance of action to the development of people. Education is exploratory. It is necessary to return to life with an inquiring mind, return to the origin of education, and pay attention to the perfect unity of theory and practice in educational practice. What's more, he believes that educational practice is grass-rooted. Numerous cases prove that educational activities are activities full of emotion and wisdom. Everyone is acting, we should inspire and influence each other. Finally, he concluded that the revival of the academic tradition of

educational research is also the requirement of educational action. Educators should give full play to their individual initiative, rebuild an educational theory, and education should return to its original point.

主旨报告 (十一)

广西师范大学副校长 孙杰远教授
文化基因与共生教育



广西师范大学副校长、教育部长江学者特聘教授、国家督学孙杰远教授的报告主题为《文化基因与共生教育》。孙教授认为，文化基因与人文共生以文化基因、文化结构、文化染色体、文化转型为旨归，因此充分理解文化基因作为共生教育的内核，文化结构作为共生教育的动力，文化染色体作为共生教育的本质，文化转型是共生教育的演进显得尤为重要。首先，在文化基因界说中，他谈到国外学者和国内学者对文化基因的定义，并分析了共生教育的文化基因特质。之后，孙教授解释

了文化结构界说与共生教育的文化结构功能。紧接着，他从文化染色体界说来阐释了共生教育的本质。在谈到文化转型时，孙教授认为，其不是一种文化变成另一种文化，也不是骤然以一种文化取代另一种文化，而是在文化内部变动逐渐积累的基础上，又受到外来文化的刺激，并吸取外来文化中有益成分后产生出新的文化。我们处在文化转型的时代，共生哲学、共生文化及其支持下的共生教育必将发挥重要的文化功能。共生教育将在文化转型的时代更新，重组共生教育文化基因，寻求与建构共生教育多样新颖的文化染色体，实现共生教育文化结构的新时代转型。报告最后，孙教授指出，未来需尝试将文化基因融入现代化的潮流，以共生教育为契机继而使自然、文化、经济和社会达到和谐共生水平。

Keynote Speech(11)

Prof. Sun Jieyuan, Guangxi Normal University, Vice-president
Cultural Genes and Symbiosis Education

Prof. Sun Jieyuan, Vice President of Guangxi Normal University, Changjiang Distinguished Scholar, and National Educational Inspector, gave a speech on "Cultural Genes and Symbiosis Education". Professor Sun proposed that the symbiosis of cultural genes and humanities is based on cultural genes, cultural structures, cultural chromosomes, and cultural transformation. Therefore, it is particularly important to fully understand cultural genes as the core of symbiotic education, cultural structure as the driving force of symbiotic education, cultural chromosomes as the medium of symbiotic education, and cultural transformation as the evolution of

symbiotic education. First of all, it is important to talk about foreign scholars and domestic scholars from the perspective of cultural genes. The definition of cultural genes by scholars and the analysis of the characteristics of cultural genes of symbiotic education exist in our culture and life of Confucianism, Taoism, Buddhism, and ethnic minorities. Then Prof. Sun came to the definition of cultural structure and the cultural structure function of symbiotic education. Then he explained the media of symbiosis education from the perspective of cultural chromosome, and finally talked about that cultural specificity does not change from one culture to another, nor does it suddenly replace one culture with another, but within the culture. On the basis of the gradual accumulation of changes, it is stimulated by foreign cultures, and new cultures are produced after absorbing the beneficial elements of foreign cultures. We are in the era of cultural transformation. Symbiosis philosophy, symbiosis culture and the symbiosis education supported by them will surely play an important cultural function. Symbiosis education will be renewed in the era of cultural transformation, reorganize the cultural genes of symbiosis education, and seek and construct a diversity of symbiosis education. The novel cultural chromosome realizes the new era transformation of the cultural structure of symbiosis education. Based on the detailed tracing of the four aspects and the cultural comparison between countries, the main content of this time is explained. Finally, we try to integrate cultural genes into the trend of modernization, and use symbiotic education as an opportunity to bring nature, culture, economy and society to a level of harmonious symbiosis.



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