ideas in China. Secondly, Schulte's assessment of Hu Shi seems to be negative, suggesting that Hu misinterpreted Dewey's pragmatism by taking it to an extreme and could be viewed as having used Dewey to prop up his own reputation. But even though Hu may have misinterpreted Dewey, some facts can be discovered to show that Hu played an irreplaceable and positive role in the Chinese reception of Dewey's ideas. In November, 1922, due to his academic influence, Hu was appointed by the National Government to make a draft of the scheme of the new national educational system. It is evident that Hu planted Dewey's pragmatist ideas within the system, or put another way, the ideas happened to be in concordance with Hu's own pragmatic educational thought. This suggests that there is still space for further study of Hu's contributions to the dissemination and reception of Dewey's educational ideas in China.

This volume is no doubt a remarkable contribution to studies on Dewey and I recommend it to all those who work in or are interested in the fields of history of education, philosophy of education and comparative education.

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民间故事的学前教育价值与传承研究：以浙江为例 [*The value and heritage of folktales in early childhood education: Based on a case study in Zhejiang province*]. 章红, 等 [Zhang, H. et al.]. (Eds.). 杭州, 中国: 浙江大学出版社 [Hangzhou, China: Zhejiang University Press], 2011. 465 pp., (paperback), 46¥, ISBN: 978-7-308-09417-7.

A significant aspect of cultural heritage, folktales serve as a source of values, beliefs, and norms, due to their relation to local customs, history and place names. Folktales have long been a form of entertainment for people, while they also convey moral lessons to children. Indeed, folktales could be considered the earliest kind of children's stories. Nowadays, folktales are not as popular as they once were, because the widespread availability of cartoons and children's books

have given children and their parents more choices. In addition, in their original versions, most folktales are not written for children and actually may not be inappropriate for them.

This book rediscovers the importance of folktales, both as informal educational resources and sources of cultural heritage for very young children. The writers of this book launched an empirical investigation into the question of how to introduce folktales into the early childhood curriculum. The study chose folktales in a particular region (Zhejiang is the region of focus in this book) for the young children who live there, because in many cases, folk tales originally started with real events or people, and the local children may be familiar with the environment referenced in the tales. The study aims to achieve two goals: firstly, to promote young children's development through the learning of folktales, and secondly, to enable young children to inherit their local cultural heritage by increasing their exposure to folktales. This book is primarily about the findings of the study.

Preliminary surveys by the authors revealed that teachers and parents are typically not actively engaging in telling folk stories to preschoolers. Three main concerns were expressed by the teachers and parents about telling folktales to young children. First, folktales are usually beyond young children's understanding. Second, they are usually not very interesting. Finally, they lack realistic meaning. Keeping these concerns in mind, the writers continued to study and develop a series of strategies and principles for adapting folktales into stories that could be told to children. They collected many famous Zhejiang folktales, then analyzed each one and practiced ways of making them enjoyable and highly engaging. Their strategies included changing the language of the tale into simple words and expressions, rearranging the plot, and adapting the stories into visual picture books. The resulting adapted folktales are appropriate for children's cognitive level, and children are thus able to appreciate them. Young children are encouraged to make their own analyses and judgments of the folktales.

The study shows that adapted folk tales can be successfully used for instructional activities in classrooms, and for parent-child reading at home. In order to give readers some practical suggestions, the authors summarized effective strategies for supporting children in engaging with folktales, and provided readers with a large number of original and adapted folk tales of Zhejiang Province. These can serve as a database of Zhejiang folktales. The book also presents a wide range of vivid examples of how to design and construct instructional activities, so it has real practical value for preschool teachers and

parents of young children.

This book helps readers realize the value of folktales for young children's cognitive, social-emotional and linguistic development. It also recommends feasible pathways for cultivating children's cultural identity and belonging through the learning of folk stories. Although the authors selected Zhejiang Province as an example, the experiences this study addressed could be generalized to many other places.

As highlighted in the book, folktales can help young children to learn their wisdom, customs and virtues of their ancestors. Folktales also have some other important functions; for example, they can be cathartic as well as entertaining to children. However, Chinese folktales are not often very entertaining or playful; the themes of folktales tend to emphasize beliefs and values, such as being diligent, modest, economical, and obedient. These themes may be good for children's self-control and self-discipline, but some tales maybe a little dogmatic and thus not inspire children to think critically. That is the shortcoming of folktales. Even with adaptation, it is very difficult to solve this problem.

The key point of bringing folktales into the early childhood curriculum is to connect the tales smoothly to children's daily lives and experiences, in other words, to integrate local cultural heritage and children's culture. After all, the younger the child, the more the curriculum should emphasize helping children to make fuller sense of their own experience and understanding their environment better.

It is important to bear in mind that culture constantly changes, as does child development, through both assimilation and accommodation. The young children of today will be the creators and rejuvenators of the dynamic culture of the future. So, they can be expected to cherish their own excellent traditions and be open to different cultural patterns. Perhaps future studies about folktales will need to focus more on how to keep the balance between childhood and heritage, and use age-old folktales to cultivate a new generation.

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