2021 The Values of Play International Conference

——A Cultural and Educational Analysis

CIPSH, together with its partner Tencent, likes to organize an academic event focusing on the issue of "Play".

As instinctive and essential to the human nature, the need of and the enjoyment of playful activities have attracted increasing attention, even debate, on the core value, instrumental implication, and the necessary conditions such represent in human societies. Social distancing during the pandemic has raised the problems of mental health to higher alert. Internet technology also demands thorough investigation and reflection on the many socio-cultural environments and policy, business conditions surrounding the entertainment and creativity associated with this development. The CIPSH Chair office at HZNU, together with the Humanities Division of the Zhejiang University, as well as its partner of the Tencent company and other institutions would like to host two events to highlight the significance of the phenomenon of "Play".

A major seminar on "The Values of Play: A Cultural and Educational Analysis" will be held online

on November 20, 2021. Whereby leading scholars from US, Europe, South America, African, the Asian Pacific as well as local Chinese scholars will address the question of Play from a wide variety of disciplines of philosophy, history, archaeology, classics, aesthetics, anthropology, and education, in 4 sessions.

All are welcome to join the activities co-hosted by Hangzhou Normal university, Zhejiang university, assisted by the Hang Seng university of Hong Kong. A website has been set up for the public on these events at the CIPSH Chair office at HZNU. Academic publications in English and Chinese will follow.

The Theme of the Forum

The Values of Play: A Cultural and Educational Analysis

Sub-Theme

Session 1: The need and creativity of amusement

Session 2: Imagination, entertainment and technology

Session 3: The history and environment of games

Session 4: Social and educational values of playfulness

Address

Zoom Link:

https://zoom.us/j/97224056104?pwd=NEpQN0RFQUhDUHg2UlZkVDNnNGtBZz09

Meeting No.: 972 2405 6104

Code: 212121

Time

Beijing time November 20, 2021

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

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 Secretary-General of the International Council for Philosophy and Human Sciences.

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.

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.

Zhao Li

Prof. Zhao Li, master supervisor. Leader of young and middle-aged subjects in Zhejiang colleges and universities, "Zhijiang 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 "Zhijiang Young Social Science Scholars" Council, and an editorial board member of the international SSCI journal Cognitive Development.

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.

Derek Yue

Mr. Yue Miao, Assistant General Manager of Marketing and Public Relations Department of Tencent Group, responsible for Tencent Group Media Center, Tencent Research Institute Social Research Center, Video Group, etc., 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.

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.

Harold Sjursen

Prof. Harold Sjursen 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.

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.

Emmanuel Anati

Prof. Emmanuel Anati is founder and Executive Director of the Centro Camuno di Studi Preistorici in Capo di Ponte, Italy, and Professor Ordinarius (ret.) of Palaeo-ethnology at the University of Lecce, Italy.

He has been Professor of Prehistory at Tel-Aviv University, Israel and Professor Ordinarius of Palaeo-ethnology at the University of Lecce, Italy. He has taught in various other universities and research institutes in Italy, France, the United Kingdom, Israel, the United States and Canada. On behalf of UNESCO and various governments he has carried out research assignments and expeditions and has also served as consultant for the creation and development of archaeological reserves and parks, museums and other field projects in Australia, Israel, Tanzania, Malawi and other countries.

He is the founder of the International Committee on Rock Art (CAR) of the International Council on Monuments and Sites (ICOMOS). From 1980 to 1990 he served as the first Chairman of the Executive Board. He has organized international congresses and seminars on prehistoric and tribal art, planned and developed large exhibitions, and has stimulated a broad international movement in this discipline. Since 1992 he has been Chairman of Institut Des Arts Préhistoriques et Ethnologiques (IDAPEE).

Anati has edited several prestigious publications. He is the director of the periodical, "World Journal of Prehistoric and Tribal Art" (BCSP). He directed the series "The Footsteps of Man" for the Cambridge University Press, and the series "Le Orme dell'Uomo" for Jaca Book, Milan. He has written over 70 volumes and numerous monographs for leading publishers in Europe and America. Works by Anati have been published in over twenty languages.

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.

Margaret Mih Tillman

Prof. Margaret Mih Tillman, Assistant Professor 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.   She first began to study abroad when she attended the preschool affiliated with Peking University in the mid-1980s.

Zoltán Somhegyi

Prof. 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 Ryynänen), Learning from Decay. Essays on the Aesthetics of Architectural Dereliction and Its Consumption (Berlin, Peter Lang, 2018; co-authored with Max Ryynänen) and Retracing the past. Historical conti- nuity 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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Dongshu Ou

Prof. Dongshu Ou is currently Associate Professor at the Department of Educational Administration and Policy and Associate Director of Hong Kong Institute of Educational Research at the Chinese University of Hong Kong. She specializes in economics of education and policy evaluation and has published in various leading journals on economics of education, sociology and educational policy. She has been visiting scholar at the University of Cambridge (2016/7). Prof. Ou 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 received a PhD in Economics and Education from Columbia University in 2009.

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 Assocation), 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.

Miao Xuehong

Prof. Miao Xuehong is Professor at 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).

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*.

Gao Zhenyu

Prof. 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.

Xu Guangtao

Prof. Xu Guangtao, Ph.D., associate professor, master supervisor, outstanding talent of Hangzhou Normal University, high-level talent in Hangzhou. From 2012 to 2016, he studied for a doctorate in the learning science research center of East China Normal University, jointly trained a doctorate from the University of North Texas (2014-2015), and won a national scholarship for doctoral students; He worked at Ningbo University for 8 years (2004-2012), during which he sent a visit to Purdue University in the United States for half a year (2010-2011). Main research fields: Theory and practice of educational informatization, learning science and technology design, published more than 30 papers and 1 translation. He has successively won more than 20 teaching and scientific research awards at all levels, among which , he has outstanding academic performance in discipline competition guidance, won the title of "Excellent Instructor for the 10th Anniversary of Zhejiang University Students' Multimedia Design Competition" and guided students to win nearly 100 national and provincial awards such as Challenge Cup, computer design competition and multimedia design competition; Being realistic and pragmatic, he actively engaged in scientific research and technology development. In 2014, he won the second prize of scientific and technological progress award of Zhejiang Province. At present, he is studying one sub topic of national key R & D plan project; Wholeheartedly dedicated to leading the growth of students, he was awarded the school's outstanding head teacher twice in 2010 and 2019, and was named the "Top Ten Class Teacher" of the most beautiful teachers in 2020.

Served as a reviewer for CSSCI academic journals such as "Open Education Research" and "Journal of Distance Education", AECT-Springer Online Major Reference Work (Learning, Design, and Technology: An International Compendium of Theory, Research, Practice and Policy), section editor.

Chris Moffett

Dr. Chris Moffett is a lecturer of College of Visual Ars & Design, University of North Texas, with a PhD in Philosophy of Education from Columbia University, his research centers on the aesthetic, embodied, and architectural dimensions of educational practices and thought. His work and writing has been featured in Ecogradients, Spaces, and the Philosophy and Education Yearbook, and he is a contributing Curator/Editor for Cultural Formations. He has been invited by the Occupational Art School to generate embodied renderings of institutional relations, and has lectured extensively on the aesthetics of the web. He has had performance commissioned by—and curates a series of performed lectures for—the Center for Interdisciplinarity, Philosophy and Education Research. He has held a Fellowship in Design for the Department of Arts & Humanities, and a Policy and Research Fellowship at Teachers College, Columbia University, as well as being a Weinberg Fellow.

Zhao Weili

Dr. Zhao Weili, Ph.D. from the Chinese University of Hong Kong. She has taught at the School of Foreign Languages of Zhejiang University for many years. She has academic training in sociolinguistics (critical discourse research) and curriculum research. Her research interests include post-modern curriculum theory research, cultural research in education, discourse analysis, and teacher education. Her papers have been published in international journals *Discourse: Studies in the Cultural Politics of Education, Educational Philosophy* and *Theory, Studies in Philosophy and Education*.

Sun Lili

Sun Lili, Lecturer in the Department of Preschool Education, School of Education, Hangzhou Normal University, Director of the Practice Department of the Children's Philosophy Research Center, and a visiting scholar at National Chengchi University.

Yang Yanlu

Dr. Yang Yanlu is Postdoctoral at Hangzhou Kindergarten Teachers' College College of Zhejiang Normal University. She is the Director of the Curriculum Department in the Center of Philosophy for Children at Hangzhou 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.

Li Xu

Dr. Li Xu, who received her Ph.D. from Beijing Normal University in 2019, is now a Ph.D. Student in Art Education, College of Visual Art and Design University of North Texas. She has been awarded several national scholarships and has published several high level papers in prestigious national and international journals.

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. Gao Zhenyu (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 (Assistant General Manager of Marketing and Public Relations Department of Tencent Group)	

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)	

Time		
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 Intelligent 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 Prof. Li Siling (Tencent Social Research Center)	
	Playing with Fire: Cosmotechnics and Art Education Prof. 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 (CIPSH President)	Prof. Dongshu Ou (The Chinese University of Hong Kong)
15:20-15:40	**Learning, Playing, Creating** Prof. Zoltán Somhegyi （Károli Gáspár University of the Reformed Church in Hungary, Budapest)	
15:40-16:00	**Metaverse, Virtual-Real Coexistence and Adolescent Development** Prof. 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)	
	Rethinking Gaming-Learning Boundaries from a Post-foundational	

	Perspective Dr. Zhao Weili (Jing Hengyi School of Education, HZNU)	
	Entertaining but Serious: Implementing Play-based Philosophical Inquiry with Children in Classrooms Prof. Gao Zhenyu (Jing Hengyi School of Education, HZNU)	
	Children's Universe and Froebel's Philosophy of Play Dr. Yangyanlu (Hangzhou Kindergarten Teachers' College College, ZJNU)	
18:30-19:00	**Closing Ceremony** Prof. Luiz Oosterbeek	Prof. Zhao Li (Jing Hengyi School of Education, HZNU)

Local Starting Time:

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

Fri, 19 Nov 2021, at 19:00 pm   Sat, 20 Nov 2021, at 2:00 am

(Morning session)   (Afternoon session)

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

Fri, 19 Nov 2021, at 18:00 pm   Sat, 20 Nov 2021, at 1:00 am

(Morning session)   (Afternoon session)

USA (Pacific Standard Time Offset: UTC/GMT -8)   Sat, 19 Nov 2021, at 23:00 am

Fri, 19 Nov 2021, at 16:00 pm   (Afternoon session)

(Morning session)

Portugal (UTC/GMT +0):

Sat, 20 Nov 2021, at 0:00 am   Sat, 20 Nov 2021, at 7:00 am

(Morning session)   (Afternoon session)

Hungary (UTC/GMT +1):

Sat, 20 Nov 2021, at 1:00 am   Sat, 20 Nov 2021, at 8:00 am

(Morning session)   (Afternoon session)

Israel (UTC/GMT +2):

Sat, 20 Nov 2021, at 2:00 am   Sat, 20 Nov 2021, at 9:00 am

(Morning session)   (Afternoon session)

Taiwan: Sat, 20 Nov 2021, at 8:00 am   Sat, 20 Nov 2021, at 3:00 pm

(Morning session)   (Afternoon session)

Hong Kong: Sat, 20 Nov 2021, at 8:00 am   Sat, 20 Nov 2021, at 3:00 pm

(Morning session)   (Afternoon session)

Abstracts

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.

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.

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.

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.

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.

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.

Artificial Intelligent 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.

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.

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.

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.

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

Sun Lili

(Jing Hengyi School of Education, HZNU)

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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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.

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.

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.

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.

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.

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.

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.

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 Frobel 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.