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From "Screen" to "Dialogue": The Turning Path of Children's Philosophy Education in the Age of Digital Intelligence

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Abstract: ***The deep penetration of digital technology has made children's cognition, socialization and value construction as "digital natives" increasingly subject to technological logic. The popularization of smart terminals and algorithmic recommendations have led to the intensification of children's screen dependence, which has led to the fragmentation of attention, emotional detachment, and superficial thinking, and has continued to impact children's philosophical education centered on in-depth dialogues, critical thinking, and ethical reflections. Traditional philosophy education faces the challenge of adapting to the technological environment, and there is an urgent need to realize a shift from passive "screen" information consumption to active "dialogue" inquiry. This shift emphasizes the return to the essence of philosophical dialogue and the reconstruction of children's ability to think deeply, empathy and subjectivity through equal inter-subjective interaction. The practical path should focus on the development of thinking habits and the triggering of philosophical life in terms of the target content, insist on interpersonal dialogue as the basis and technology as the supplement in terms of the methodological medium, and emphasize the guidance of dialogue and the assessment of the thinking process in terms of the evaluation of the roles, so as to make the digital intelligence tools serve rather than replace the "dialogue", and to safeguard the children's mobility as the main body of thinking.***

Keywords: Screen, Dialog, Digital age, Children's philosophy, Path shift**.**

1. Introduction

The rapid development of digital technology is reshaping the landscape of human existence, and children, as "digital natives", are deeply embedded in the logic of technology in terms of their cognitive methods, social patterns and values. The coupling of the popularization of smart terminals and the algorithmic recommendation mechanism has led to a continuous increase in children's average daily screen time and a trend of underage use. Data from the National Children's Medical Center 2023 study indicate that a high percentage of preschoolers are exposed to screens early and excessively [1]. This widespread screen-dependent behavior is not only associated with potential physiological effects, but also gives rise to deeper problems such as fragmentation of attention, emotional detachment, and superficiality of thinking, which have aroused widespread concern in the education and academic sectors.

This phenomenon is not only related to individual development, but also reflects the impact of technological alienation on the nature of education - when the screen has become one of the dominant paradigms of children's cognition of the world, the in-depth dialogues, critical thinking, and ethical reflections on which philosophical education relies are encountering an unprecedented crisis of dissolution. The core of traditional philosophy education for children, whether it is the tradition of dialectical dialogues originated from Socrates in ancient Greece, the community of inquiry model laid down by Matthew Lipman, or the textual discussion based on children's literature advocated by Gareth Matthews, is to stimulate children's philosophical thinking through the interactions of equal, open, and reflective dialogues. However, in the information explosion, algorithm-driven, human-computer interaction-intensive digital intelligence environment, these classic approaches are facing the dual challenges of technological disembedding and dialogical imbalance.

From this, an urgent core question emerges: in the era of screens and algorithms, how do we protect and stimulate children's initiative, critical thinking and in-depth dialogical ability as thinking subjects? How can children's philosophical education adapt to the changes of the times and realize the shift from passive "screen" information consumption and one-way indoctrination to active, interactive philosophical inquiry practices centered on the spirit of "dialogue"? Exploring and establishing a feasible path for this shift has become the key to adapting children's philosophy education to the digital age and returning to the essence of human education. The purpose of this study is to systematically analyze the impact of screen dependence on children's philosophy education, to demonstrate the core value of "dialogue", and to explore specific practical solutions to realize the shift from 'screen' to "dialogue". The study aims to systematically analyze the impact of screen dependence on children's philosophical education.

2. The Dilemma of Children's Screen Dependency in the Age of Digital Intelligence and the Crisis of Philosophy Education

With the advent of the digital age, people's relationship with screens has become increasingly close, and children are no exception. The new generation of digital natives has become "screen children", who have been immersed in screen life since childhood and have grown up with screen images [2]. Screen media have penetrated into children's day-to-day lives, profoundly affecting their learning and development. At the same time, traditional children's philosophical education, which relies on textual reading and face-to-face discussion, faces the dual challenges of technological dislocation and dialogical imbalance in the digital age.

2.1 The Multiple Dilemmas of Screen Dependence: Multidimensional Alienation from Physiology to Cognition

Currently, children are exposed to electronic screens at a significantly younger age, and results published by the National Children's Medical Center in December 2023, based on a sustained 3-year observational study of 15,965 preschoolers, showed that 24% of children were exposed to screens before the age of 1 year, 76% were exposed to screens before the age of 2 years, and 78.6% of 3-year olds exceeded the guideline standards for average daily screen time [1]. Early exposure to and prolonged use of screens also indirectly alienates children's physiological functions, emotions and cognitive development. The instant feedback mechanism of short videos and games has weakened children's ability to think deeply, making it difficult for them to focus on complex logical reasoning. The phenomenon of "head-down people" in social interaction scenes has cut off interpersonal dialogues, and children substitute virtual social interaction for real interaction, which hinders the development of empathy and blunts interpersonal interactions. Meanwhile, from the perspective of behavioral design, behavioral scientist B.J. fogg believes that human behavior is the result of the joint action of motivation, ability and triggering factors [3]. In the age of digital intelligence, various digital intelligence platforms through the mechanism of "low ability threshold - high-frequency immediate rewards - persistent triggering", so that screen-exposed behaviors are continuously reinforced, children's delayed gratification ability is suppressed, critical thinking is gradually missing, and children's subjectivity is gradually dissolved.

2.2 Challenges of Adapting Traditional Philosophical Education for Children

In the age of information explosion, and in the face of a large amount of fragmented information, education is no longer merely the transmission of knowledge in the traditional sense, but should also focus on the training and cultivation of thinking, and philosophy itself can be used as an educational content and approach. Philosophy for children essentially emphasizes the training of thinking skills that are relevant to children and promote their ability to think, with the aim of enabling them to learn to explore the meaning of things on their own [4]. Since the ancient Greek period, Socrates has practiced education through dialectical dialogues, leading others to inquire into the nature, examine truth and falsehood, and logically test through face-to-face discussions. In addition, since 1973, scholars such as Gareth Matthews have mentioned the idea of applying children's literature to children's philosophical education, encouraging young children to think, question, and criticize through text reading. However, whether it is dialogue and discussion or text reading, these two mainstream educational methods, which are often relied upon in classical children's philosophy education, are invariably affected by the impact of the digital age, and it is difficult to effectively integrate them with digital tools; AI-oriented thinking and teacher-led question and answer modes dismantle children's subjectivity, limit their creativity, and cause children's philosophy education to face the problem of the disintegration of digital technology and philosophy education (separation of technology and philosophy education goals).（This also makes children's philosophy education face the double challenges of digital technology and philosophy education dislocation (separation of technology and philosophy education goals), and imbalance of adult-child dialog (one-way indoctrination instead of two-way interaction).

3. From "Screen" to "Dialog": The Theoretical Roots and Core Connotations of the Shift in the Educational Path of Philosophy for Children

The shift from "screen" to "dialog" is not a simple change in the form of education, but a theoretical return to the essence of children's philosophy education. In the following section, we will reveal the deeper logic of the return of children's philosophy education from technical media to the essence of dialogue from the perspective of both theoretical tracing and connotation deconstruction.

3.1 Return to Theory: The Search for the Core Values Inherent in "Dialogue"

Talking to children is nothing new [5]. As parents, teachers and partners of children, we seem to have the opportunity to talk to children every day, but we hardly ever have a "conversation" with them. This kind of "dialog" is one that goes beyond the literal meaning of the word, one that does not depend on the 'screen', one that starts with open-ended questions, and one that is not dependent on the "screen". "It is a process of negotiation that begins with open questions, follows logical rules, and seeks common meaning. It does not only point to face-to-face verbal exchanges, but is also a spirit and way of philosophical inquiry. It points to the Socratic "dialogue", i.e., the process of joint exploration, collision of thinking and pursuit of truth between the two sides of the dialogue through inquiry and argumentation, and cross-examination and defense of doubts. This kind of "dialog" is characterized by intersubjectivity, which is the communication between the "self" and the "other self", from the single "individual" to the other, becoming the 'individual' of the "other". Individual "to each other, become" mutual subject" process [6]. In this process, adults and children, and children and children, meet as equal thinking subjects, listening, understanding, challenging and constructing meaning. This type of "dialogue" advocates the development of reasoned thinking through discussion and dialogue in a community of inquiry, focusing on the "philosophical" nature of the issues discussed in the community [7]. Emphasis is placed on a safe and respectful atmosphere in which the two parties to the dialogue form an "I-Thou" relationship, reasoning, arguing, and reflecting together through rule-guided dialogue around a philosophical issue of common interest (stimulus provocation).

3.2 Anchoring the Core: "Dialogue" as the Soul of Philosophical Education for Children

Since its inception by Matthew Lipman, children's philosophical education has emphasized "dialogue" as its core, stimulating children's philosophical discernment through equal consultation. "Dialogue, as the soul of children's

philosophical education, can help children rebuild deep thinking, cultivate critical thinking, develop empathy and sociality, and defend children's subjectivity, so as to break the information cocoon and overcome screen dependence. In Conversations with Children by Mathews, there is a chapter on children's conversations about "happiness", which impressed me deeply. In the book, children start a conversation with the question, "Will flowers be happy?" In the book, children start a conversation with the question "Can flowers be happy?", and as the conversation progresses, the conversation gradually extends to "Do flowers have feelings?", "Can plants feel each other? "Can plants communicate with each other?" and "Do plants have brains?" and "Do plants have brains?". Between conversations, children were able to organize language to express, for example, that flowers do not have feelings and therefore are not happy; to listen to others' perspectives, for example, other children thought that plants have feelings to a greater or lesser extent, and may communicate using infinite waves or dust; to identify responses to questioning, for example, children attempted to question how being able to talk was related to being happy; and to reflect on their own perspectives, for example, whether blossoming is a joy for a flower. ..... This process naturally counteracts the fragmentation of knowledge and instant gratification brought about by "screen dependency", and directly counteracts the blunted response brought about by virtual socialization. Multiple viewpoints among children are naturally presented and collide in dialogues, and are no longer imprisoned by single algorithmic recommendations. The Internet is a fertile ground for children's critical thinking and a core field for the construction of children's subjectivity.

4. Path of Practice: Multidimensional Exploration to Realize the Shift from "Screen" to "Dialogue"

Under the background of digital intelligence, children's philosophy education needs to return from "screen learning" to "in-depth dialogue", and realize a shift in the dimensions of objectives and contents, methods and media, roles and evaluation, etc., stimulate children's thinking with the help of life scenarios and open questions, and utilize technological aids rather than replacing interpersonal communication. We should use life scenes and open questions to stimulate children's thinking, use technology to assist rather than replace interpersonal communication, pay attention to children's thinking process rather than data results, reshape children's subjectivity and critical thinking in dialogue, and realize a balance between instrumental rationality and humanistic values.

4.1 Shift in Objectives and Content: Cultivating Habits of Mind and Triggering the Living of Philosophy

In the era of digital intelligence in education, the screen has become the window of the Internet, and people's learning and life are more and more dependent on the screen, and the level of "human-screen interaction" has reached an unprecedented level [2]. In addition, we are now in the stage of weak artificial intelligence, the big data analysis and intelligent and precise pushing brought by intelligent technology, so that what people see is no longer the truth, but the "content they want to see", which is always challenging the development of children's thinking and the depth of their thinking. Therefore, the goal of children's philosophy education in the age of digital intelligence is not to make children memorize the name of a certain philosopher or philosophical concepts through knowledge inculcation or filling in the blanks, but to serve the formation of children's thinking habits with the help of digital intelligence tools, and to cultivate children's "habit of inquiry", "courage to think" and "dialogue". Instead, it is about using mathematical and intellectual tools to serve the development of children's habits of mind, cultivating "the habit of inquiry", "the courage to think", and "the virtue of dialogue" (e.g., listening, understanding, respecting, and expressing oneself clearly), in order to establish a balance between instrumental rationality and humanistic values. In the era of digitalization of education, the screen has become the window of the Internet, and people's learning and life are more and more dependent on the screen, and the level of "human-screen interaction" has reached an unprecedented level.

According to the French philosopher Maurice Merleau-Ponty, human thinking emerges from life experience and one cannot learn bypassing the body [8]. Nowadays, with the massive amount of information swarming around, all kinds of redundant and even harmful contents are intertwined and mixed, so it is more necessary for children's philosophical education to reduce the reliance on pre-made contents on the screen, and to shift from algorithmic feeding to living and diversified philosophical contents as the triggering point of education. Educators should, according to the age of children, make use of real experiences gained in children's lives (e.g., discussing what "bravery" is when children wrestle), confusing conflicts (e.g., thinking about what "selfishness" is when children argue with each other), and classic children's literature. (e.g., in the picture book "It's Not My Hat," should crabs lie, and should big fish eat little fish? [9]), natural phenomena (e.g., exploring life and death around the growth and withering of plants), etc. serve as stimuli for children's philosophical inquiry, triggering them to think and explore. This process requires educators to critically select and transform digital resources (e.g., short videos, animations, interactive games) even when they use them as springboards for dialog rather than endpoints. For example, immediately after watching a short animation that raises an ethical dilemma, turn off the screen and organize an in-depth discussion with children. (e.g., should a crab lie and should a big fish eat a small fish in the picture book This is Not My Hat?)

4.2 Shift in Methodology and Medium: Interpersonal Dialogues as the Basis, Complemented by Technological Empowerment

With the constant evolution of the digital transformation of education and the iterative upgrading of smart devices, the screen has become the standard equipment for people's learning. And this has gradually weakened interpersonal communication, reducing people's experience and emotional resonance with the real world, and the philosophical dialogues between children and adults, and between children and children, have become increasingly shallow. Children learn with their eyes, but also with their ears, noses, mouths, skin, hearts, hands and feet [10]. Physical presence, non-verbal

communication, immediate interaction, and a favorable emotional climate are all indispensable elements of a deep philosophical dialogue with children. Digital technology is more of an "enabler" rather than a "substitute" for dialog, providing or creating these elements for the dialog. For example, teachers can utilize AI to build a "Digital Intelligence" model by adopting the "3S3L" cueing strategy (Step-back, Step-out, Step-opposite; Link-evidence, Link-logic, Link-reflection). Socrates "model, playing the role of children's "guide", 'questioner' or "learning companion", simulating real discursive scenarios through multi-role dialogues (e.g. When debating the concept of "fairness" with children, teachers can use AI to present both utilitarian and Rawlsian perspectives) [11,12].

Similarly, digital technology as a media tool enables educators to create immersive philosophical situations using AR (e.g., "walking into" a famous painting and discussing beauty with children), construct ethical dilemmas using VR technology (e.g., the "Trolley Dilemma"), and allow children to experience the consequences of different choices through role-playing, and use artificial intelligence technology to dynamically adjust the difficulty of the problem based on children's cognitive level. VR technology is used to construct ethical dilemmas (e.g., the "tram dilemma") so that children can experience the consequences of different choices through role-playing to strengthen their moral judgment, and AI technology is used to dynamically adjust the difficulty of questions based on children's cognitive level. Finally, in the process of utilizing technological tools for philosophy education, we need to pay attention to the duration of "human-computer interaction" and reserve space for children's silence and reflection, so as to avoid technological accelerationism from eroding the essence of philosophical contemplation. We should also make it clear that digital and intellectual tools are only a method or medium to promote intergenerational or peer-to-peer dialogue and to reshape children's subjectivity, critical thinking and ethical awareness, and that ultimately it is necessary to return to the dialogue between the participants, i.e., the return to the essence of philosophical education.

4.3 Shifting Roles and Assessment: Being a Dialog Guide, Focusing on Thinking Performance

The advancement of digital and intellectual changes in education has, on the one hand, enriched the ways in which children's minds develop and provided more possibilities for children's philosophical education, but on the other hand, it has also led to the diminishing of children's ability to perceive the world around them, the polarization of their moral sentiments, and the blinding of their perceptions and judgments of value [13]. Therefore, the role of educators in children's philosophy should also be constantly transformed and reshaped to follow the needs of children's development. Teachers or parents need to change from the traditional provider of information to a guide who helps children acquire information, a connector of different viewpoints, and a scaffolder of learning in the digital age, creating a safe and respectful environment for dialog, posing open-ended philosophical questions, and guiding the dialog to a deeper level. The development of digital intelligence technology has also invariably led to a high degree of respect for and pursuit of rationality in society, and the emotional element has been neglected. Teachers or parents should shift from being the decider of the right or wrong answer or the controller of the digital intelligence screen to being an active emotional caretaker and interpreter in the process of dialog and a "show of weakness" in the process of thinking, respecting the equal status of children as philosophical thinkers and giving full play to the autonomy of children's thinking. We should respect the equal status of children as philosophical thinkers and give full play to the autonomy and subjectivity of children's thinking.

Finally, in the era of digital intelligence technology empowerment, the use of digital intelligence technologies such as big data, blockchain and artificial intelligence to empower education evaluation, although to a certain extent it can break the time and space constraints of evaluation and improve its accuracy and effectiveness, but at the same time there is also the potential danger that education evaluation will lose its original purpose [14]. Under the change of digitalization of education, the focus of children's philosophical education evaluation needs to focus more on the quality of questioning, listening ability, argumentative ability, flexibility of thinking, depth of reflection, cooperative attitude, etc. demonstrated by children in dialogues, rather than only using data to illustrate and judge. Digital technology should be used more as a process tool for evaluation, such as using intelligent devices to record or film children's dialogues as supporting materials for evaluation, and using AI intelligence to sort out and analyze the logic of the interlocutor's arguments, forming a mind map or a philosophical diary to assist the evaluator in the process of evaluation.

5. Conclusion

As an ancient topic in the history of Western philosophy, "dialog" has distinctive educational attributes and dissemination functions, and is a way and means of children's philosophical education that can hardly be replaced by digital intelligence screens. "Metaphysics is called Tao, and metaphysics is called a tool", the integration of digital intelligence technology must serve the core goal of "dialog", and be used selectively and critically, with constant reflection on its effectiveness. Technology is a "tool" and the "way" is still philosophical dialog. While embracing the convenience of technology, as educators, we must uphold the essence of children's philosophical education, which is to stimulate thinking, inspire wisdom, and cultivate humanity through "dialog". In the future, we can explore more effective modes of integrating technology and in-depth dialogues, optimal practices for children of different ages, and the construction of a system of evaluation indicators for children's philosophical dialogues in the age of digital intelligence.

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