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The Physical Environment for Play Therapy with Chinese Children

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The growing interest in addressing the mental health needs of Chinese children through play therapy calls for an understanding of the cultural roots and norms of Chinese families. To help professionals succeed in this traditionally Western treatment when providing cross-cultural play therapy, the authors make recommendations concerning the location and appearance of the play therapy facility, including its waiting room and playroom. They discuss the need for carefully introducing play therapy to Chinese parents and suggest Western and Chinese toys and play items that are therapeutically appropriate for Chinese children. The authors also propose an outdoor play area based on the therapeutic rationales of contemporary neuropsychology. With this culturally sensitive discussion, the authors seek more effective play therapy not only for the children living in Chinese societies—mainland China, Hong Kong, and Taiwan—but also in countries with major Chinese child populations. **Key words:** outdoor play; physical settings for play; play and Chinese children; play and neuropsychology; play therapy; toys and Chinese children

AS THERAPISTS INCREASINGLY USE PLAY to address the mental health of Chinese children, such practitioners need to address the culture of these children and their ethnic heritage. Recognizing play therapy as a Western psychological counseling service, we consider the child-rearing practices and cultural norms in traditional and modern Chinese societies and discuss possible adaptations, especially those related to the physical settings of play therapy. Gil and Drewes (2005) call for counselors to consider children's cultural backgrounds when applying play therapy cross-culturally. Counselors who use this Western approach with Chinese children without attending to the nuances of Chinese culture risk losing both the children and parents involved. Counselors who fail to provide a culturally suitable environment also risk violating the ethical standards requiring practitioners to be sensitive and responsive to cross-cultural services (American Counseling Association 2014; American Psychological Association 2017; Taiwan Counseling Psychologist Union 2012).

In the Western world, clearly, using psychotherapy to deal with personal problems has become commonplace. No longer does psychotherapy seem a pri-

vate and mysterious practice, available only to the few who can afford it; rather, it has emerged as a more affordable intervention. Today, the West has embraced the “therapeutic” to such an extent that it has now become part of mainstream culture, accessible through popular literature and media. Even television talk shows like *The Oprah Winfrey Show* and *Dr. Phil* emphasize an individualized self-help process that appears to reflect much of the public understanding of the therapeutic practices in the United States (e.g., Peck 2008). The focus of psychotherapy has evolved beyond Phillip Rieff’s (1966) prediction that it would become more individual than communal. The practice of psychotherapy has also extended its function to connect with other fields. Therapy for individuals, now including children and adolescents, at times involves psychopharmacology, which uses medicine to treat mental conditions and disorders (Korczak 2013; Ziervogel 2000). In particular, advances in neuropsychiatry have helped de-stigmatize mental illness (Arzy and Danziger 2014).

In contrast, the acceptance of psychotherapy has been slower in China, partially due to governmental policies and time-honored cultural norms (Hou and Zhang 2007). Traditionally, the Chinese address personal issues within the family because people consider privacy paramount, and disclosing such problems to outsiders could be shameful. However, the mental health fabric of the major Chinese societies, including mainland China, Hong Kong, and Taiwan (Shen 2007b), has gradually adopted Western psychotherapy (Hou and Zhang 2007; Shen 1998). There may be many reasons for this change, such as increasingly convincing psychotherapy and counseling outcomes and the government’s acknowledgment of the value of therapy for dealing with mental health. In a meta-analysis of 257 empirical studies, Y.-C. Chen (2001) found positive outcomes and a significant overall average effect after comparing the effectiveness of psychotherapy and counseling with participants in experimental and control groups between 1971 and 2000 in Taiwan.

We find it worth noting that the society of Taiwan, the Republic of China (ROC), is more acculturated and receptive to Western psychotherapy and counseling than that of mainland China, the People’s Republic of China (PRC). For example, counseling personnel—so-called guidance teachers—have officially existed in schools in Taiwan since 1968 (Shen 1998). Starting about 2012, the government planned to hire more than two thousand additional full-time school counseling personnel in five years (Taiwan Counseling Net n.d.). However, in mainland China, mental-health education teachers are primarily responsible for addressing students’ moral education and did not assume duties involving

counseling before 2002 (Fan, Wang, and Wang 2013; Hou and Zhang 2007), at least not the extended duties of school counseling, such as individual counseling, group counseling, mental health related lessons, and teacher consultation (Fan, Wang, and Wang 2013). Meanwhile, the highest guiding principle of mental health education in mainland China is the Chinese socialism rooted in Marxism-Leninism and the political theories of Mao Zedong and Deng Xiaoping (Ministry of Education of PRC 2002, 2012).

The gradual acceptance of psychotherapy and counseling in general mirrors that of play therapy in Chinese culture. Although Western society has more widely acknowledged the therapeutic value of play (Landreth 2012), play therapy remains in its early developmental stage in the Chinese societies in Asia. Compared to Western cultures, modern Chinese societies value play less, although they are increasingly advocating it (Kao 2005; Shen 1998). In one play therapy intervention program for earthquake victims (Shen 2002), a boy withdrew because his parents discouraged him from participating. In contrast, a ten-year-old girl resisted her parent's opposition and completed the play therapy with most of her peers because, as she explained, "I know it's good for me." The children who completed the program did so because their parents and teachers were willing to try it—"buying the words" of the researcher who had argued that play therapy would benefit these traumatized children. Moreover, most of the children "could not resist the 'desire of the little child' within [their] soul; that is, the desire of approaching . . . toys" (Shen 2007a, 19).

Positive results of play therapy for Chinese children and their parents in Taiwan, Canada, and the United States increasingly appear in the literature (Chau and Landreth 1997; Y.-L. Chen 2005; Li 1989; Liu 2004; Shen 1998, 2002, 2007a, 2007b; H.-H. Wang 1999; I.-J. Wang 1998; Yang and Chin 2004; Yuen, Landreth, and Baggerly 2002). For instance, a group of children who received play therapy in Taiwan significantly improved in family involvement, as well as in behavioral and emotional strengths (Shen 2007b). Additionally, play therapy significantly reduced the anxiety and suicide risk of children who were the victims of a catastrophic earthquake in Taiwan (Shen 2002, 2010a).

Despite this growing evidence that supports the use of play therapy with Chinese children, comprehensive descriptions regarding the physical environment for play therapy with the children are lacking. Chinese children constitute the largest child population in the world. Among the Chinese children and those who care for them, play therapy is gaining support. To provide them with such therapy, practitioners should demonstrate their cultural sensitivity by modify-

ing its setting (Glover 2001; Hinman 2003, H.-J. Hung 2008; Ji, Ramirez, and Kranz 2008; Kranz et al. 2005; Association for Taiwan Play Therapy 2008; Tsai 2008; Zung 2008). In this article, we describe the areas pertinent to play therapy for Chinese children: physical characteristics of the facility—its waiting room, playroom, toys and related materials, along with outdoor playground—and how to introduce play therapy to parents. Having noted the lack of discussion and publications about outdoor areas for typical play therapy training programs, we propose in particular a structured outdoor playground for Chinese children. We present the rationale for outdoor play from several perspectives, including contemporary neuropsychology, which encourages the increase of somatic-sensory movement to rebuild connections among defective brain sections resulting from psychological trauma.

The Facility and Introduction of Play Therapy

The play therapy facility's location, appearance, and name may have an impact on the facility's success in serving the Chinese. Because many Chinese associate mental illness with shame for both individuals and their families, the parents usually try to exhaust all problem-solving possibilities within their families before seeking outside assistance. Parents tend to feel guilty about their children's psychological problems. Parents may also blame themselves for perceived failure to rear their children in the "right" way. The Chinese ancestor's doctrine even says, "Don't wash your dirty linen in public (*jiāchǒu bùkě wàiyáng* 家醜不可外揚)." Disclosing the "dirty laundry" to an outsider could be a stigma and an immoral act (Shen 2007a, 2007b; Shen and Herr 2003). Respecting cultural norms, professionals should strictly abide by counseling ethics and related laws to protect clients' confidentiality (e.g., The Hong Kong Psychological Society 2012; Legislative Yuan of the ROC 2016; National Health and Family Planning Commission of PRC 2012). Specifically, practitioners should locate their facilities off main streets in quiet, private sections of communities.

The play therapy facility should not look like a hospital or clinic because such architecture will likely deter prospective clients from seeking assistance (Diller 2007). A facility's name should be friendly to children and parents. Terms such as therapy and clinic should be avoided (Hoffman 1991). Chinese words that translate to such phrases as "play growth house," "play development garden," or "children's home for mental growth" may substitute for a clinical-sounding

name, redirecting the focus of the parents from thinking about play and therapy to considering the use of play to facilitate children's growth.

In addition to the name of the facility, mental health professionals should address the term *play therapy* sensitively with Chinese parents. In a study conducted in Taiwan, a guidance counselor noted, "The term *therapy* pushes many people away before they really have a chance to understand the idea" (Shen and Herr 2003, 36). In addition, Chinese academic tradition does not highly appreciate play (Kao 2005; Shen 1998, 2002; Shen and Herr 2003). The statement, "Diligence is beneficial whereas playing only is useless (*qín yǒu gōng, xì xú yì* 勤有功, 戲無益)" appearing in the *Sān Zì Jīng* (三字經 *Three Character Classic*; Qimeng School of Chinese Culture Initialization for Next Generations n.d.) is a traditional doctrine that profoundly influences the Chinese. Across Chinese history, children have recited the *Three Character Classic* since the Song or Yuan Dynasty in the thirteenth century (Jackie680808 2009; Laobei 2008). Oftentimes, Chinese parents allow very young children to indulge in play. However, once their formal education starts, parents tend to discourage play and focus more on children's academic performance (Shen 2016).

Westerners may see this child-rearing practice as play deprivation. In contrast, Chinese parents view the reduction of playtime as necessary because academic achievement enhances children's social status and mobility. The example we offered of the girl who resisted her parents' wish to discontinue her play therapy program sheds light on how play therapists can break through such resistance. Diligent professionals advocating play therapy for children to their caregivers through public education, teacher consultation, and parent outreach are the keys to success of play therapy in the Chinese community (Shen 1998, 2002; Shen and Herr 2003).

Specifically, when introducing the play modality to parents, therapists should distinguish the therapeutic use of play from children's regular play. Parents may become more receptive if counselors use plain language to explain that regular play may benefit children's cognitive, physical, and psychosocial development and that, by borrowing the benefits of play, counseling can efficiently facilitate the growth of a child's personality or help children who need extra help to adjust to life.

In addition, to prevent parents from worrying someone may label their children mentally ill, counselors should avoid emphasizing the remedial features. The introduction should stress the efficient impact of the intervention on a child's personality, development, and adjustment to life, due primarily to the profes-

sional facilitation of the therapists (Shen and Herr 2003; Shen 2007b). Advanced explanations regarding the benefits of play therapy may also include the positive effects on children's academic achievement (Blanco and Ray 2011). Successful use of play therapy with Chinese children, the prevalent usage of play therapy in Western practice, as well as case examples resulting in positive outcomes in various areas are all possible discourses to share with parents. Introductory materials on play therapy (e.g., brochures and videos), both in original and translated versions, can increase a parent's appreciation of the practice.

To reduce more naturally the parental resistance and child hesitancy profoundly rooted in Chinese history, counselors should incorporate into their waiting room and play areas playful materials and toys that are familiar to and popular with Chinese children and families. According to Jean Piaget's adaptation theory (Papalia and Martorell 2015), existing cognitive structure serves as the foundation for individuals taking in new information. To assist the parents and children with their assimilation (adaptation) process, counselors should actively take advantage of this cognitive structure, which in this case involves the commonality and popularity of the play materials and toys.

The Waiting Room

Although the therapy does not start in the waiting room, this critical space readies clients for treatment. A professionally inviting setting furnished with materials familiar to or popular with the consumers not only helps them feel at ease but also reflects therapists' receptiveness and hospitality. As such, the waiting room should reflect the taste of the families in the community (Glover 2001). Particularly for the walls of the waiting room, light colors such as blue, ivory, lavender, pink, or white are appropriate. However, bright and bold colors are quite common for children's rooms in mainland China. In East Asia, most interior designers do not use carpet (and, it is difficult to keep clean), hence it would be wise to avoid carpeting. Wooden or tile floors may be more familiar to Chinese families. The waiting room should prominently display diplomas and certificates, which give evidence of the therapist's education and expertise.

In addition to basic furniture (e.g., a comfortable sofa set and tea table), offering drinking water and tea at an appropriate temperature further conveys the facility's hospitality. The Chinese typically drink them lukewarm. Live indoor plants—*pénzāi* (盆栽), such as lucky bamboo—may vivify the room. Archetypi-

cal figures symbolizing auspicious spirits and aligning with positive psychology, such as Treasure God (*cáishényé* 財神爺) and Happy Buddha (*Milèfó* 彌勒佛) that often interweave with Chinese daily life, can also invigorate the setting. Common decorations for walls and windows might include traditional brush paintings, embroidery, Chinese knot decorations (*Zhōngguó jié* 中國結), and paper cuttings (*jiǎnzhǐ* 剪紙). Proverbs displayed in Chinese calligraphy are particularly common in Chinese culture. Therapists should not overdo the decorations, however. One or two pieces of decorative material per wall should be sufficient.

Audio-visual and reading materials may also reduce the nervousness of children and parents. Other than playing aesthetically pleasing, soft Chinese music in the background, the waiting room might offer parenting education and self-help books or magazines for parents and storybooks, along with DVDs for children. *The Monkey King* (*Měihóuwáng* 美猴王; *Qítiāndàshèng* 齊天大聖; *Sūn Wùkōng* 孫悟空) and *The Legend of Na Cha* (*Nézhà Chuánqí* 哪吒傳奇; *Fēng Shén Bǎng* 封神榜) are particularly popular cartoons for Chinese children. These heroic characters first appeared in historically classic Chinese novels and now exist in coloring books, television programs, and videos. Although there are many Chinese products, family friendly Japanese and American products with the Chinese language translations have dominated children's comic and video markets in the major Chinese societies. Among Japanese products, many Chinese families enjoy the *Chibi Maruko-chan* (*Yintáo Xiǎowánzǐ* 櫻桃小丸子) and *Doraemon the Robot* (*Jiqìrén Xiǎodīngdāng* 機器人小叮噹). Chinese children find *Pikachu Pokemon* (*Shénqí Bǎobèi Píkǎqiū* 神奇寶貝皮卡丘) and *Hello Kitty* (*Kǎidì Māo* 凱蒂貓) attractive as well. A variety of Western cartoon media and figures from Disney Productions are also popular. They include *Mulan* (*Huā Mùlán* 花木蘭) and *Kung Fu Panda* (*Gōngfū Māoxióng* 功夫貓熊 or *Gōngfū Xióngmāo* 功夫熊貓)—both associated with Chinese children—along with others like *The Lion King*, *Snow White*, *Toy Story*, Mickey Mouse, Donald Duck, and *Frozen's* Elsa.

The Playroom and Play Materials

Similar to the waiting area, the playroom should communicate that this place is for children (Landreth 2012). Landreth recommends a private, soundproof, clean, well-ordered, and comfortable room of approximately 12 feet by 15 feet without windows. Such a room keeps children focused, suitable for both Western and Chinese youngsters. The playroom's floor surface and wall coloring

might duplicate that of the waiting room. Open shelves displaying or storing play materials should be easily accessible to children. For safety reasons, a fire extinguisher and smoke detectors should be in place. A safe space must avoid furniture or objects with sharp corners (Danowski and Wanberg 2012). A first-aid kit should always be available for accidents, regardless of whether the therapy involves indoor or outdoor play. A playroom should provide a good safe space, both physically and psychologically; allow for effective use through its house-keeping and its durable toys with play materials; as well as offer an inviting, colorful, and playful climate (Danowski and Wanberg 2012).

The facility should factor in cross-cultural sensitivities when it comes to play materials. Unlike many American children with extensive collections of commercially developed toys, Chinese children—often living in more limited space—have fewer personal possessions and toys (Haight et al. 1999). Comparing Irish American and Chinese children, Haight and her colleagues found Chinese children less often incorporated miniature toys in the play process but more often engaged in socially pretend play that included no objects. These children make greater use of other support (e.g., verbal communication and game play entailing social interactions with peers or caregivers). Although social roles, instead of objects, often inspire Chinese children's pretend play, a room furnished with objects (toys and materials) like a typical Western playroom may also facilitate children's expression in various dimensions (Ray et al. 2013). No standard guidelines address how many toys make too many in a play session. However, should the overstimulation of children unaccustomed to large number of toys become a concern, counselors can modify the room (e.g., with the use of partitions) to limit the toys in the beginning stage of play therapy. As time and therapy progress, counselors can add more toys.

Appendix 1 lists recommended materials for Chinese children. Many frequently used materials (e.g., medical kits) in Western societies are cross-culturally appropriate (Gil and Drewes 2005; Landreth 2012). However, counselors should demonstrate their cultural sensitivity through the materials in the playroom (Gil and Drewes 2005; Glover 2001). Rather than completely duplicating a Western play environment, the room should incorporate items specific to Chinese culture, such as indigenous puppets (H.-J. Hung 2008; Tsai 2008; Zung 2008). We will discuss the rationale and the items we suggest. The items include human and animal figures, food and kitchen utensils, school-related materials, transportation items, musical instruments, as well as other nonelectronic and electronic toys.

Human Figures

Play objects that depict people familiar or similar to the clients may motivate their interactions with the real people in a client's life (Chung 2000; Gay 2002). Chinese dolls, some of which have removable, culturally authentic clothing for different ethnic groups within the Chinese population, can be included in the playroom (Tsai 2008). Although in modern Chinese societies, it has become less common for grandchildren to live in the same household with their grandparents, many of them still have frequent interactions. Family figures, thus, should depict grandparents, parents, children, and infants. In addition to the family figures, a two-story dollhouse may allow children, especially many of those who live in multiple-story buildings, to play out worries at home (Shen 2007b). Furthermore, vocational figures, such as teachers, doctors, nurses, police officers, firefighters, postal workers, and soldiers are quite useful. Play therapists should be aware that there are differences between Eastern and Western cultures regarding how societies revere vocations. For example, Asian people hold teachers in particularly high regard, and thus, children's play may reflect this value.

Animal Figures

In addition to human figures, a child may feel comfortable playing with animal figures to represent himself or herself, family members, peers, and significant others. The usage of animal figures may facilitate metaphoric expressions of feelings and thoughts about the events in children's lives (Fine 2006; Hickey 2001; Hunter 2005). For instance, a child may use a fox to represent a tricky person or a rabbit to represent a tender one. Play therapists should also be cautious when observing how children use animals, which may have different symbolic meanings in different cultures. For example, in the ancient past, a Chinese dragon symbolized the emperor, considered a heavenly figure. In modern Chinese culture, dragons still represent the sacred and are associated with prosperity and celebration. The dancing dragon (or dancing lion) is a folk dance during which individuals in costume mimic the movements of a dragon (or lion). Due to this sacramental quality, Chinese dragon figures are not appropriate for children's play. Nonetheless, counselors may find dragons in children's artwork symbolizing their happy moments during Chinese New Year.

We recommend the following figures that represent domestic, farm, zoo, wild (e.g., pandas), and extinct animals (e.g., dinosaurs), as well as insects, for

children to use in the playroom (Ling 2001). Stuffed animals are suitable, non-threatening items that children can cuddle for comfort. Similarly, animal hand puppets with a soft texture often allow children to talk their true thoughts aloud with more ease. Counselors should be aware that Chinese people's daily life intertwines with many animals. For example, the twelve animal characters of the Chinese zodiac often have special meanings, including specific personalities. Depending on the year of birth, a child may refer to one of the twelve animals to represent himself or herself or a family member. In the *Xīyóu Jì* (*Shiyou Jih* 西遊記 *Journey to the West*)—a historically classic novel in Chinese literature often adapted into cartoons and theater—animals personify many of the characters by displaying human personality traits (Jordan 2018). Therapists may find these figures in the everyday talk and spontaneous art of Chinese children.

Many insects, such as mantises, crickets, cicadas, butterflies, dragonflies, ladybugs, grasshoppers, and beetles, are familiar to Chinese children (National Taiwan University Biodiversity Center 2017; Taiwan Insect Hall 2018). Thus, the inclusion of toy insects may prompt children's stories about everyday events. The appreciation of silkworms has a particularly long history. Sericulture, the breeding of silkworms for silk, originated more than five thousand years ago in China; Chinese people remain familiar with the practice (Miaoli District Agricultural Research and Extension Station 2015). For Chinese children, raising silkworms resembles the playing with pets of Western kids. Although Chinese children do not view other insects like ants, roaches, and spiders favorably, counselors may find them useful in the playroom where children can reenact problems encountered in daily life.

Food and Kitchen Utensils

In Chinese culture, eating plays an important role in family life. Instead of greeting each other with "how are you," the Chinese usually say, "Have you eaten? (Are you full?)" The question does not necessarily imply an offering of food but constitutes a socially acceptable greeting. Family members often spend time interacting with each other during dinnertime. Hence, the playroom should include meal-related items (e.g., plastic food and utensils). Appropriate food choices may include noodles, bread buns, rice, dumplings, soup, fruits, vegetables, eggs, seafood, and a variety of meats. Noodles and bread buns are common foods in Northern China, and rice is the main staple in the south, which includes Taiwan and Hong Kong. Therapists should understand that dumplings symbolize treasure, reunion, and happiness, especially during the Chinese New

Year's Eve in Northern China. Traditionally, many Chinese people eat pork feet or eggs in thin noodle soup for birthday celebrations or dispelling bad luck. A Westerner may view this custom as "therapeutic." The Chinese prefer chopsticks to forks, tea sets to coffee pots and mugs, and rice bowls to flat dishes. Additional culture-specific items include rice cookers, steamers, woks, a variety of bowls (for rice and noodle soup), and Chinese spoons. These items make excellent props for the pretend play of Chinese children as the youngsters mimic the social roles of adults or confront the psychological or emotional problems of family life.

School Supplies

Given parents' high expectations for success in school, Chinese children often feel extremely pressured academically (Bush 2003; Kao 2005; Kung 2002; Sun 2003), so the playroom should include school supplies because they may wish to play out their academically related worries (Kao and Landreth 2001). Therapists should focus on the therapeutic (e.g., exploring psychological concerns) rather than the academic (e.g., tutoring or evaluating clients' school performance). All school-related items can be quite useful. They include pencils, erasers, crayons and other art materials, Chinese calligraphy materials (e.g., brush-pens, ink, and ink-slabs *yàntái* 砚台), different colors of chalk, regular paper, craft paper, glue, school bags, abacus, blackboard, student desk, and child-sized chairs.

Craft paper can facilitate creative or spontaneous expressions, allowing children to relax or talk about relevant daily events. In the sixth century Tang Dynasty, the Chinese people created origami (paper folding; *zhézhǐ* 摺紙; *zhézhǐ* 折紙; see appendix 2) and have used it to handcraft many items in daily life (e.g., animals, clothes, and vehicles) (Wikipedia 2015). Today, it is very common in Chinese children's play. Counselors may also use the origami creations to help children disclose their personal issues.

Transportation Items

The use of toy vehicles helps a child experience the feeling of being in control (Chung 2000). They can also facilitate children's social and group play (A.-C. Hung 2008). The playroom may include the following toy transportation items because they are common in Chinese societies: bicycles, motorcycles, buses, cars, trucks, trains, ships, airplanes, and helicopters. The main modes of transportation vary regionally, but bicycles and motorcycles are more common in mainland China, motorcycles in Taiwan, and cars and buses in Hong Kong. Children may reenact their daily experiences while playing with these items.

Musical Instruments

Typically, the Chinese do not verbalize their emotions so much as Westerners (Shen 2007b); thus, the use of musical instruments may facilitate children's nonverbal expression of emotions. Instead of interpreting or evaluating the music performed, counselors should allow children to immerse themselves in the expression of sound. The process could be cathartic for children who have bottled up their feelings. Useful Chinese musical instruments may include bells, little gongs, drums, and bamboo flutes. In addition, Western musical toy instruments, such as harmonicas, pianos, violins, and electronic organs, are familiar to many Chinese children. Therefore, it would be beneficial to incorporate a variety of instruments from both Chinese and Western cultures.

Other Nonelectronic Toys and Play Materials

Other toys that allow children to loosen up and enjoy themselves may include kaleidoscopes, yo-yos, and blocks. Game cards and jigsaw puzzles may help build rapport between child and counselor. Telephones can facilitate social interactions and the kinds of expression children are afraid to verbalize in their daily lives (Chung 2000). Play-Doh or clay may facilitate verbal expressions of emotional and psychological issues.

Items for expressing aggression can include toy bows with arrows, guns, and swords. Some nurturing items are quite useful in American children's pretend play; counselors may also want to consider them for Chinese children. A toy medical kit allows children to play out their nurturing traits or simply reenact a doctor visit. The children should also have access to fantasy dress-up items (e.g., jewelry, vocational uniforms). Different types of hats allow children to take on the roles associated with the hats and require few additional props. Because a greater portion of Chinese children's play involves pretending and Chinese social roles and relationships often inspire pretend play, the playroom should not omit these dress-up items.

Other than the manufactured items we have mentioned, the room may also include a sandbox, which offers great therapeutic value. Ray et al. (2013) found that the sand (in a sandbox) was the most touched among the one hundred and thirteen items examined in an American playroom. Although some counselors consider a sandbox too messy for indoors, it conveniently allows children to blend the sand with other items to express a variety of feelings involving nurture, aggression, hiding and burying, or the testing of limits (Ray et al. 2013; Shen 2007b).

In addition, traditional items may include a bird whistle and Chinese yo-yo (diablo; *chělíng* 扯鈴), which was created in the Tang Dynasty between the seventh and the tenth centuries (Team Shadow n.d.). Roly-poly tumblers (*bùdǎowēng* 不倒翁) are rocking toys originating from Chinese Buddhism in the seventeenth-century Qīng Dynasty. They can adjust themselves back to the original position when pushed down (Zhang and Huang 2015). A spinning top (*tuólúó* 陀螺), created in the Song Dynasty between the tenth and thirteenth centuries, can roll itself around in continuous motion after the string wound around the top is pulled (National Central Library 2002). These pieces may relax the defensiveness of children and open them up to spontaneous interaction with the counselor.

Other items facilitating cognitive and affective expressions may include shadow puppets (*píyǐngxi ǒu* 皮影戲偶), Chinese hand puppets (*bùdàixi ǒu* 布袋戲偶; *zhǎngzhōngxì ǒu* 掌中戲偶), and Chinese opera masks. They appear in popular forms of musical theater that have roots in ancient Chinese culture. To some degree, the existence of these authentic Chinese play items acknowledges the acceptance of children's play in Chinese history and disputes the overwhelmingly negative views about the importance of play in Chinese culture. In addition to reviving this cultural heritage (United Nation Educational, Scientific and Cultural Organization 2003), the inclusion of these indigenous items can palliate Chinese parents who resist play therapy as an exotic idea and ease their children into the therapeutic process as well. (See appendix 2.)

Electronic Items

Although most electronic items do not appear in the toy lists of typical play therapy training programs, children grow up in a digital era now and have been socialized in an audiovisual literacy dependent atmosphere (Anand and Krosnick 2005; Johnson and Christie 2009; Shen 2015). Today's youngsters are very likely to expect digital media or toys in a playroom (Davis 2011); Chinese children are not exempt from this global trend. Scholars have mixed views concerning the impact of new technologies on child counseling, learning, and play; however, many authors have pointed to the influences of well-designed digital toys and games on children's healthy development (Davis 2011; Johnson and Christie 2009; Lieberman, Fisk, and Biely 2009; Shallcross 2011). In responding to the needs and interests of this new generation, psychologists and engineers have recently worked together to create digital devices (e.g., digital dollhouses) that promote the social skills of children with learning and developmental disabilities (Watanabe et al. 2015). Practitioners have applied another novel digital

device—an interactive tabletop with horizontal multitouch surface—to promote children’s fantasy play, storytelling, creativity, and collaborative interaction (Pykhtina et al. 2012). To accommodate the digitally savvy youngsters and to reflect contemporary socio-cultural practices (Johnson and Christie 2009), cutting-edge play therapists may want to cautiously incorporate digital play items (Seymour 2011).

Commonly accessible digital items include cash registers, digital cameras, tablets (e.g., Internet-pads [iPads]), and computer games (Davis 2011; Johnson and Christie 2009; Lieberman, Fisk, and Biely 2009; Seymour 2011). These items allow children to enact real-life situations, build rapport with the therapist, or volunteer personal issues in a less consciously threatening manner. Johnson and Christie (2009) postulate that battery-operated or computer-chip installed toys with programmed sounds or funny motions may diminish creative play; however, the repetition of these scripts or music may create a sense of rhythm that benefits children needing a sense of stability or humor. Furthermore, a computer with Internet access can extend the therapeutic process from a physical playroom to a virtual environment unknown to the counselors (Seymour 2011). The constant information-receiving nature of “screen play” may also limit children’s creativity (The Hincks Dellcrest Foundation 2013). Hence, based on therapeutic purposes, counselors should carefully select electronic items and assess the risks, benefits, and ethics beforehand, thus balancing children’s screen play and other types of play (Association for Play Therapy 2016; Johnson and Christie 2009; Seymour 2011). Just as in other play therapy practices, setting boundaries should be essential for digital play (Seymour 2011). For more guidelines for computer and Internet technology use in play therapy, see *Play Therapy Best Practices* (Association for Play Therapy 2016).

The Outdoor Play Area

Adjacent to the playroom, an outdoor play area would be valuable for Chinese children. Many of them live in limited spaces; therefore, these children tend to play more often outdoors in fantasy or in a group using fewer toys (Haight et al. 1999). However, under the influence of computer technology for at least the past two decades, more and more Chinese children have spent more time indoors. A well-structured outdoor area, thus, will benefit these children. Not only does outdoor play offer the chance to release emotional and physical tensions (Chown

2014), it also allows more of the somatic-sensory movement recommended by contemporary neuropsychology (Gaskill 2011).

Interactions with nature create a fun opportunity for children to relax and cathartically release disturbing emotions along with physical tensions (Chown 2014; Schaefer 2011). The natural elements with which children may interact include wind, sunshine, rain, mud, and puddles. It exposes the child to snails crawling, frogs jumping, butterflies and dragonflies flying, and birds chirping. Although psychotherapists historically have taken little interest in the benefits of fun (Schaefer 2011), an inviting therapeutic environment, whether indoors or outdoors, should also allow the therapists to laugh, act silly, and heartily join in the play of their clients (Danowski and Wanberg 2012). The exhilaration of fun and laughter can help individuals overcome anxiety, fear, apathy, and other negative emotions; it also facilitates people's learning of social skills and enhancement of interpersonal relationships (Hampes 1999; Schaefer 2011). Therefore, "the experience of fun and laughter can be the key to a therapeutic breakthrough" (Schaefer 2011, 17).

Another therapeutic advantage of outdoor play comes from the increased movement supported by neuropsychologists. During the school day, children typically have limited freedom to play outside (Swank and Shin 2015). In fact, "never before in history have children been so plugged-in [indoors]—and so out of touch with the natural world." Although nature-deficit disorder is not a medical condition, the term depicts the costs of segregation from nature for human beings (Louv 2006). Instead of overwhelming those children who may own few toys or have limited outdoor exposure, outdoor play extends the indoor environment to facilitate children's somatic-sensory movement while being in touch with nature (Chown 2014). From the perspective of contemporary research in neurobiology, psychological trauma not only disrupts the connections between the left and right cerebral hemispheres, it also affects the functions of the lower brain, thus resulting in autonomic disorganization (Gaskill 2010; Shen 2010a, 2010b). To rebuild and reactivate these areas in the brain, neuropsychologists have recommended interventions that encourage somatic-sensory movement (Gaskill 2011; Shen 2010b; van der Kolk 2006). Outdoor play areas serve this aim.

The area should be large enough to accommodate play but not so vast as to overwhelm the child (Swank and Shin 2015). Given the absence of four walls, the therapist should strive to find an outdoor space that prevents others from overhearing or viewing the therapeutic content and activities, thereby

protecting the client's confidentiality (Swank and Shin 2015). Depending on the weather and the degree of urbanization or industrialization in the geographic location, a variety of critters—bugs, lizards, worms—may plague the space (Swank and Shin 2015). Although counselors cannot safeguard against everything, they should check for safety hazards in the outdoor area, which changes daily and proves less predictable than the playroom (Swank and Shin 2015). The therapist, however, should bear in mind that to facilitate children's growth and transformation into the real world, a reasonable degree of risk should be considered integral to outdoor play, if for no other reason than to ensure that the therapy does not contribute to risk aversion from overprotection (Chown 2014).

In addition to the basic elements of nature, we recommend the following: a pond, fountain, kickball area, shaded area, climbing apparatus, seesaws, swings, running water, and some vegetation (e.g., trees, bushes). Movable items may include benches, picnic tables, a large thick plastic picnic-type groundsheet, blowing bubbles, chalk, child-sized gardening tools, bicycles, tricycles, jump ropes, and soccer balls. If a semicovered patio is available to set up a Ping-Pong table, the facility may include this sport—common in modern Chinese societies. Traditional outdoor play items that commonly exist in Chinese societies include fist-sized sandbags (*shābāo* 沙包), bamboo dragonflies (*zhúqīngtíng* 竹蜻蜓), and shuttlecocks (*jiànzi*) made with feathers and a coin-sized plate. *Jiànzi* kicking (*tī jiànzi* 踢毽子) is a common folk sport, existing in Chinese culture since the Han Dynasty in the second century (Wikipedia 2017). The bamboo dragonfly, documented in the Jin Dynasty between the third and fifth centuries, is made with a bamboo plate and stick. This toy flies after a player rubs it between his or her palms and let go (Yahoo! 2007).

Sandbag throwing is one of the most popular outdoor play activities for children in mainland China. Children use sandbags—sown rags filled with fine sand, rice, or beans—as “weapons” to “kill” the members of the opposing team. Pitchers try to hit target players. If a target catches a bag, he or she will receive an “extra life” and may use the award to save a “comrade” who had previously “died.” Counselors may use this activity to break the ice among children in a group therapy session. (See appendix 2.)

Other than the increased physical movements and interactions (e.g., therapists joining in the play) with children, therapists' techniques are likely to be similar to the principles used in indoor play. According to Chown (2014), although emotional containment may seem to be “tangibly” supported within

the walls of the playroom, moving outdoors does not mean abandoning the structures and routines in therapy. In the book *Play Therapy in the Outdoors*, Chown describes examples of how to blend indoor play and outdoor play in counseling. In these cases, children with profound issues related to multiple learning difficulties, adoption, and complex social, emotional, and behavioral needs entered therapeutic treatments from approximately three and a-half to eleven years old. Using an eclectic theoretical perspective, Chown helped these children overcome their issues through both indoor and outdoor interventions. For additional suggestions about how to process outdoor play therapy using natural materials with limited artificial items, Swank and Shin (2015) detailed three cases. These children, aged between six and eight, experienced issues such as disruptive or negative attention-seeking behaviors in class, conflictual relationships with peers, difficulties with focusing in learning, and Attention Deficit/Hyperactive Disorder (ADHD). Using a child-centered theoretical approach, Swank and Shin innovatively assisted these children in a nature-based environment. After all, the use of any materials outdoors should, as in indoor play, aim at enhancing the therapeutic process and efficacy.

Implications and Future Research

We recommend play therapy settings, décor, and toy materials for play therapists working with Chinese children. In addition to typical items in Chinese culture, we include some Western materials. Because the major Chinese societies are becoming more industrialized and westernized, many Chinese children are exposed less to traditional Chinese materials and more to modern Western materials. We selectively review the therapeutic value and relevant usage of toys and play materials. Counselors should bear in mind that all toys and play materials are neutral. They are simply media to help children express themselves, heal, and move forward. Hence, the examples should not eliminate any toy usage or techniques of practitioners. Instead, the therapy could be most productive if practitioners allow a child's creativity to inform them. For instance, a child's dress-up play may spontaneously reveal molestation trauma completely unexpected by the counselor.

Because clients often grow from their strengths or positive experiences, rather than from personal weaknesses or negative ones (Ivey, Ivey, and Zalaquett 2010), items that tend to elicit children's positive experiences in life are as valu-

able as those that tend to elicit the negative ones. Appendix 1 provides a quick guide of commonly accessible items, but it is not an exhaustive inventory. Some indoor items may also work outdoors, and vice versa. For more popular play items across ancient to modern Chinese societies, google “Results of Picture Search for Taiwanese Toys” (Google 2015). YouTube videos listed in appendix 2 further show selected items: what they look like, how to play with them, and how to make them.

The play therapy materials we recommend target children living in the major Chinese societies—mainland China, Hong Kong, and Taiwan. However, many of the suggestions may apply to children of Chinese descent living outside these areas—Australia, Germany, Japan, Peru, Saudi Arabia, South Africa, and other countries. Taking the United States as an example, we find that Chinese Americans make up the largest Asian subgroup, and metropolitan areas like New York and San Francisco often have substantial Chinese populations (United States Census Bureau 2012). The strong family and cultural ties often keep the children of these groups under the influence of Chinese traditions. Because of cultural and country differences, therapists should assess the acculturation levels of parents along with those of the children in hosting countries. Therapists may start the assessment informally during the initial session with parents and continue the assessment with observations across the course of counseling service. Practitioners should focus on cultural assimilation and acculturation, as well as on parental views of children’s play and its therapeutic use after formal education begins. To increase the likelihood of success, practitioners may need to advocate the necessity of therapy in ongoing parent consultation (Shen 1998; Shen and Herr 2003).

Based on cultural nuances, counselors should offer and apply materials specific to a country, community, and custom. Cross-cultural research has indicated that children enact cultural-specific themes reflecting the events, activities, and values significant in specific communities (Haight et al. 1999). For instance, children living in Taiwan may reenact the attack of a typhoon, whereas children in North America may play out that of a snowstorm. Counselors should also be cognizant of symbols and objects implying particular meanings (e.g., good luck, bad luck, or special events) in some circumstances or cultures, thus including or avoiding the items accordingly (Shen 2016). A clock, for instance, if treated as a gift to some Chinese may be viewed as a curse because, in Mandarin Chinese, the pronunciation of the phrase “sending a clock as a gift” (*sòngzhōng* 送鐘) is the same as that of the phrase “attending a funeral” (*sòngzhōng* 送終). Counselors

who do not understand the special connotation may miss the hidden messages in children's play. Moreover, objects common to daily life in major Chinese societies (e.g., motorcycles in Taiwan) may be even more prevalent in another country (e.g., Vietnam) but rare in other countries (e.g., United States). Hence, counselors should pay attention to the adaptations for play materials in accordance with country or custom variations. As cautioned by Landreth (2012), although toys are essential to construct a physical ecology in play therapy, they should be carefully selected but not collected.

Other than cultural considerations associated with toy selection, we want to highlight additional implications for cross-cultural practices. For instance, geographical and political differences exist within the entire Chinese population; Chinese society also includes multiple ethnic and racial groups (Shen, Ting, and Shen 2017). Therapists should develop an understanding of Chinese beliefs, values, and norms particularly related to children's play, child-rearing practice, and outdoor psychotherapy and counseling; meanwhile, therapists should also avoid stereotyping and overgeneralizations (Ivey, Ivey, and Zalaquett 2010; Kao 2005). In addition, therapists ought to follow other guidelines regarding effective multicultural counseling (Sue and Sue 2012), which are applicable to play therapy practice.

Although we offer recommendations related to play therapy settings and materials for mental health professionals to consider, we stress the need for research to help determine the effectiveness of play materials and other modifications in the physical setting. Researchers may want to examine the degree to which the number of toys overstimulate Chinese children who have less exposure to toys than American children, whether a gradual increase in play items makes a difference in the development of the therapy and its outcomes, and whether having fewer toys results in significantly different therapeutic results for children. Further, there is little research about how digital play materials or computer technology works best for children in therapeutic scenarios (Pykhtina 2012). Similarly, there is an absence of outdoor play therapy research, evident in play therapy literature. Moreover, researchers should examine whether the therapeutic effects on Chinese children vary between those who have access to indoor play only and those who also have access to outdoor play.

In summary, the physical environment we have discussed constructs a culturally sensitive ecology in play therapy for Chinese children. We recommend adaptive strategies to reduce the challenges of applying Western counseling practice to Chinese clients. The advancement of play therapy for Chinese children,

however, relies on continual trials and further study of the culturally sensitive usage of toys and structured play settings with Chinese children.

**APPENDIX 1: TOYS AND MATERIALS RECOMMENDED FOR
USE IN PLAY THERAPY WITH CHINESE CHILDREN**

Human Figure

Doll family with a two-story doll house, Chinese dolls, Chinese doll clothing, vocational figures, toy soldiers

Animal Figure

Domestic, farm, zoo/wild animals, dinosaurs, insects, stuffed animals, animal hand puppets

Plastic Food and Kitchen Item

Rice, noodles, bread buns, dumplings, fruits, vegetables, seafood, meat, eggs, chopsticks, rice bowls, tea set, rice cookers, steamers, woks, stove, dishpan, dish towels, sponges, brooms, dust pans

School Material

Pencils, erasers, crayons, paints, brushes, Chinese calligraphy materials, chalk and blackboard, markers and whiteboard, regular paper, craft paper, scissors, glue, scotch tape, school bags, abacus, calculators, student desk, tables and chairs

Transportation Toy

Bicycles, tricycles, motorcycles, buses, cars, trucks, ships, airplanes, helicopters

Musical Toy Instrument

Bells, gongs, drums, bamboo flute, harmonica, piano, violin, electronic organ

Other Non-Electronic Toy/Material

kaleidoscope, yo-yo, blocks, jigsaw puzzles, game cards, bows and arrows, guns, swords, bird whistles, toy money, telephone, Play-Doh or clay, baby bottles, medical kit, fantasy dress-up cloths, jewelry, vocational uniforms, hats, sandbox, bird whistle, Chinese yo-yo (*chělíng* 扯鈴), roly-poly tumbler (*bùdǎowēng* 不倒翁), spinning top (*tuóluó* 陀螺), shadow puppets (*píyǐngxì ǒu* 皮影戲偶), Chinese hand puppets (*bùdàixì ǒu* 布袋戲偶; *zhǎngzhōngxì ǒu* 掌中戲偶), toy-theater, Chinese opera masks

Electronic Item

Cash register, digital camera, computer games, tablet (Internet-Pad [iPad])

Outdoor-Play Unmovable Item

Pond, fountain, kickball area, shaded area, climbing apparatus, seesaws, swings, running water, vegetation

Outdoor-Play Movable Material

Chalk, child-sized gardening tools, Ping-Pong, bicycles, tricycles, jump ropes, frisbees, soccer balls, blowing-bubbles, bamboo dragonflies, shuttlecocks (*jiànzi* 毽子), fist-sized sandbags (*shābāo* 沙包)

APPENDIX 2: YOUTUBE VIDEO WEB LINKS OF TRADITIONAL TOYS AND MATERIALS IN CHINESE CULTURE

Bamboo dragonfly (*Zhúqīngtíng* 竹蜻蜓)

Ng, Roneson. 2011. "Bamboo Dragonfly Trailer (HD)." Accessed November 5, 2015. https://www.youtube.com/watch?v=N_-ppHX-Kn8.

Shen, Jim. 2010. "*Zhōngguó Tóngwán: Zhúqīngtíng*" 中國童玩: 竹蜻蜓 [Chinese Toy: Bamboo Dragonfly]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=YWCqdJi7ek8>.

Su 蘇, Lina. 2015. "*Wán Zhúqīngtíng* 玩竹蜻蜓 [Playing with Bamboo Dragonfly]." Accessed November 5, 2015. <https://www.youtube.com/watch?v=Be5KxJCS28>.

Chinese hand puppet (*Bùdàixì ǒu* 布袋戲偶; *Zhǎngzhōngxì ǒu* 掌中戲偶)

Chen, Yuh-Jwu. 陳玉竹. 2015. "2015 Táiwan Dēnghuì--Huáng Jùnxióng Bùdàixì + Xī Qīng" 2015 台灣燈會-黃俊雄布袋戲+西卿 [2015 Taiwan Lantern Festival--Jun-Xiong Hwang's Hand-Puppet Show and Qing Xi]. Accessed June 20, 2018. <https://www.youtube.com/watch?v=jVpPDjzssvE>

Huanghand7. *Yìwén Xīnwén Wǎng* 藝文新聞網, ART TV Taiwan. 2012. "*Wǒ De Tóngnián • Wǒ De Shǐ Yànwén - Shǐ Yànwén Dàzhàn Cáng Jìngren - Huáng Jùnxióng Qīnzi Kǒubái*" 我的童年. 我的史艷文-史豔文大戰藏鏡人-黃俊雄親自口白 [My Childhood, My Yan-Wen Shi: The Battle between Yan-Wen Shi and Jing-Ren Tsang - Narrated by Jun-Xiong Hwang]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=nBaQrKCM4L0>.

Chinese yo-yo (Diablo; *Chěnlíng* 扯鈴)

Chen, Xiaoqing 陳小晴. 2015. "*Shāndōng Diànshìtái. Péng Zhàn (Chěnlíng - Sìlíng Biǎoyǎn)*" 山東電視台 彭湛 (扯鈴-四鈴表演) [Zhan Peng's Presentation Playing with Four Chinese Yo-Yos on Shan-Dong TV Station]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=Y7GXQ9U718o>.

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- Jian, Yih-Shyang 簡奕翔. 2012. “*Ài Chěnlíng De Háizǐ! Jīnhuá Guóxiǎo Bóyuán、Hóngyuán、Xúhào*” 愛扯鈴的孩子! 金華國小 博元、宏元、徐浩 [The Children Who Love Playing with Chinese Yo-Yo! Bor-Yuan, Horng-Yuan, and Shyu-Haw of Jin Hwa Elementary School]. Accessed June 20, 2018. <https://www.youtube.com/watch?v=i5OXqK9tmus>.
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Origami (Paper folding; *Zhézhi* 摺紙; *Zhézhi* 折紙)

- Chunchuchen. 2010. “*Jílín Guóxiǎo Èrnián Èrbān Gāo Qí Shìfàn Zhé Zhīwáwa*” 吉林國小二年二班高齊示範摺紙娃娃 [Demonstration of Paper Doll Origami by Qi Gao, Second Grader of the Ji-Lin Elementary School]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=5lalPz473qQ>.
- Iamaweicc. 2012. “*Xīnzhùshì Dǐngpǔ Guóxiǎo Xiǎogǒu Zhézhi Shìfàn.MOV*” 新竹市頂埔國小 小狗摺紙示範.MOV [Demonstration of Dog Origami at the Ding-Pu Primary School in Hsinchu City]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=bLeFx7zS31U>.
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Roly-poly tumbler (*Bùdǎowēng* 不倒翁)

- Expertpaint. 2013. “*Bùdǎowēng*” 不倒翁 [Roly-Poly Tumbler]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=Q7q365pBMn0>.
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- www.kishow.com.tw 威翰文創. 2015 “*ECBYTE Kēxué Dàwánjiā: Yáobǎi Bùdǎowēng Zúzhuāng Shuōmíng*” ECBYTE 科學大玩家：搖擺不倒翁組裝說明 [ECBYTE Science High-Staker: Instructions for Making Shaking Roly-Poly Tumbler]. Accessed April 13, 2017. <https://www.youtube.com/watch?v=tshXTJpihjo>.

Sandbag (*Shābāo* 沙包)

The 40th Toy Development Council of the Taiwan District of Kiwanis International 國

際同濟會台灣總會第40屆童玩推廣委員會. 2013. “*Gǔzǎo Tóngwán - Zhuā Mǐdài, Shābāo Jiāoxué*” 古早童玩-抓米袋, 沙包教學 [Antique Toy: Teaching Rice-Bag/Sandbag Catching]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=QRmjE1qWDPE>.

Tsen, Katherine. 2014. “*Shābāo Zuòfǎ*” 沙包作法 [Procedure of Sandbag Making]. Accessed November 5, 2015. https://www.youtube.com/watch?v=dvyDfem_D74.

Zhou, Xin-Feng 周新峰. 2013. “2013~0505 *Fàngshēng ~ Wán Diūshābāo* 2013~0505放生~玩丟沙包 [2013~0505 Playing Sandbags Throwing].” Accessed November 5, 2015. <https://www.youtube.com/watch?v=071dRrT4-XI>.

Shadow puppet (*Píyǐngxì ǒu* 皮影戲偶)

HungKuangTV. 2010. “*Yǒng Xīng Lè - Píyǐngxìtuán (Jīngdiǎn Jù mù dvd) _Xīyóu Jì - Huǒyànshān _2*” 永興樂-皮影戲團(經典劇目dvd)_西遊記-火焰山_2 [Mount Flame II in *Journey to the West* (Classic Shadow-Puppet Play) by the Yung Shing Le Shadow Troupe]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=KdycqtBOyVQ>.

Jiang, Wu-Chang 江武昌. 2012. “*Yíduàn Jīngcǎi De Píyǐngxì Cāozuò Shílù*” 一段精彩的皮影戲操作實錄 [Recording of a Proficient Manipulation Segment of Shadow-Puppet Play].” Accessed November 5, 2015. <https://www.youtube.com/watch?v=rBJO3OBVFbg>.

Shegiang. 2011. “*《Píyǐngxì》 Sānge Hóuzi*” 《皮影戲》三个猴子 / Chinese Shadow Play – The Three Monkeys. Accessed November 5, 2015. <https://www.youtube.com/watch?v=RTQsvIRKWsw>.

Tu, John. 2011. “*Běishì Dōngyuán Guóxiǎo Èrtóng Píyǐngxì Jiāoxué. mpg*” 北市東園國小兒童皮影戲教學.mpg [Children’s Shadow-Puppet Play Teaching at Taipei Dong Yuan Elementary School]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=cZpz6pCxGU4>.

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Shuttlecock (*Jiànzi* 毽子)

Chen, Cindy. 2008. “*Tījiàn Jiāoxué — Xīyuán Guóxiǎo (1)*” 踢毽教學--西園國小(1) [Teaching Shuttlecock Kicking at The Taipei Municipal Xiyuan Elementary School (1)]. Accessed November 5, 2015. <https://www.youtube.com/watch?v=Tde8rLs6UQM>.

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Spinning top (Tuólúó 陀螺)

- Huayuworld. 2009. “Dàxī Měihuá Guóxiǎo Tuólúóduì (Zhōnghuá Wénhuà Xiliè)” 大溪美華國小陀螺隊(中華文化系列) [Spinning Top Troupe of The Mei-Hua Elementary School in Da-Xi (Chinese Culture Series)]. Accessed November 5, 2015. https://www.youtube.com/watch?v=LNK_vwj2IbU.
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