

The Realistic Worries and Reconstruction Path of Integrating Leisure Education into Curriculum from the Perspective of Dewey's Curriculum Theory

Dongnian Zhang

School of Marxism, Guangxi University for Nationalities, Nanning 530006, China

Abstract. In today's rapidly developing economy, the transition from a working society to a leisure society has made the importance of leisure education increasingly prominent. However, due to the narrow educational concept, leisure education has not received the attention it deserves, making it difficult to realize its true educational value. As a life oriented educational activity, leisure education urgently needs to be integrated into school curriculum. From the perspective of Dewey's curriculum theory, this paper explores the direction of curriculum in contemporary leisure education, examines the reflection of real-life concerns such as "cognitive degradation", "temporal and spatial alienation", and "the disappearance of contemplation" in the era, and explores the reconstruction path of integrating leisure education into curriculum based on the theory of activity curriculum.

Keywords: Leisure Education; Dewey's Curriculum Theory; Curriculum Oriented; Activity Curriculum.

1. Introduction

In the late 1850s, Spencer predicted that - by the time the forces of nature have been completely subdued and made available to man, by the time the mode of production has reached its consummation, by the time labour has been economised to the highest degree, by the time education has been so arranged as to be able to prepare comparatively quickly for the more important aspects of life, and by the time there is thus a large increase in leisure time, when leisure education will occupy a very important place[1]. Along with the rapid development of economy, people's life is moving from work society to leisure society as predicted by Spencer, and this trend is also reflected in the field of education. For students living in the future, the importance of leisure education is becoming more and more prominent.

Most of the existing academic studies define leisure education as educational activities that take place during leisure time, but because the current education model focuses students' learning time and space mainly in the classroom, leisure education does not fulfil its transcendence and value. It is thus clear that only by generalising the scope of education, integrating leisure education into the curriculum, imparting leisure knowledge and skills through classroom teaching, cultivating correct leisure values, and guiding students to make valuable use of their leisure can we truly improve the quality of students' leisure life and promote the all-round development of their personalities.

Dewey, a famous education theorist and practitioner in the 20th century, created the pragmatism education theory system based on his unique philosophical, psychological and social views. He put forward the educational principles of "social centre", "child centre" and "activity centre" in response to the shortcomings of the "old three-centred theory" of traditional education. "These principles, which have been deeply penetrated into his curriculum theory, are of high academic urgency and practical significance for contemplating the development of contemporary leisure education and responding to the dilemmas of the times and society as reflected in leisure education.

2. Curricular Orientation: Leisure Education for the Unity of the Child, Knowledge and Society

Dewey, as the spokesman of modern education school of child-centredness, attaches importance to children's interests and needs, but children are not the only starting point and basis for Dewey's design of the curriculum, he advocated the unity of children, knowledge and society of the curriculum, the necessity of leisure education provides a reasonable footnote, the two have different theories, but the kernel of the concept has a resonance, according to which it can be said that the unity of children, knowledge and society are attributed to the Leisure Education.

2.1. Children and Knowledge - Leisure Education as "Continuous Transformation of Experience"

In *The Child and the Curriculum*, Dewey starts from the viewpoint that "education is the continuous transformation of experience" and, on the basis of transcending the opposition between "subject-centredness" and "child-centredness", reveals the inherent unity of the child and the curriculum in curriculum design. He reveals the inherent unity of the child and the curriculum in curriculum design. He argues that "the facts and truths that enter into the child's present experience and those that are contained in the subjects are the beginning and the end of a reality", and that the involvement of leisure education is naturally indispensable between these two points[2]. Unlike the test-oriented education that unilaterally instills knowledge, leisure education possesses a long-term vision that pays attention to students' life from the present to the future, focuses on the cultivation of students' ability to live in leisure, is concerned with the relevance and proper transcendence of students' knowledge to their present experience, and, through continuous transformation, moves them towards the experience "characterised by the system of organised truths that we call science[3]. "This process is the process by which the child and knowledge are always at one, so that leisure education can be seen as an outward manifestation of the "continuous transformation of experience".

2.2. The Child and Society - Leisure Education as Social Life

Dewey believed that the process of children's acquisition of knowledge is a process of children's socialisation[4], a process in which children and social conditions are interconnected and interact with each other, and that children's personalities are mainly formed in interaction with the external environment, i.e., society, and that the constraints imposed by the social environment on personalities are regarded as the determining factor in the formation of children's personalities. In order to realise the unity of the child and society, such ideas as "education is life" and "school is society" were put forward. The gap between children and social life, as observed in different eras, is still a shortcoming of current education. Students who are confined to the ivory tower of the campus are in urgent need of leisure education to guide them to learn how to live and how to "enjoy life", so that both the curriculum and students can return to the world of life, and thus the curricularisation of leisure education is becoming more and more of a necessity. Therefore, the curricularisation of leisure education is becoming more and more a natural way to liberate students (children).

3. The Reality of Leisure Education in the Curricular Approach

Education is to teach people to "learn to live" and learn to "leisure" double task, for the "human" education in the unknowingly but often lost The education for "people" is often lost without realising it, and "people" are forgotten, as Dewey said, "in education, but education is forgotten". This is the gap that needs to be filled in leisure education, and is also the reality of the hidden worries faced by the specific practice process of leisure education. Thus, analysing the causes of the problem of leisure education from the direction of the curriculum is of great practical significance to the development of education.

3.1. Cognitive Downgrading: A Leisureist View of Leisure Education

At present, the utilitarianism that is born in the era of knowledge economy is widespread, and education is often regarded as an investment tool, so that leisure education, which is more inclined to the hidden spiritual world, is naturally neglected. In particular, the instrumental value rationality of the pursuit of visible returns has largely devalued the connotation of leisure, or dwarfed it into mere entertainment and recreation, or stigmatised it, equating it with laziness and indulgence, and downgrading it to a lowly feeling to satisfy physiological needs. Educational perceptions of leisure have become more and more blurred and even alienated into "idle play".

Wrong concepts and attitudes will undoubtedly become a shackle for students to release themselves in leisure activities and become a shackle for the development of leisure education programmes. The status of leisure education is weakened and even excluded from the formal education of the external system, the subject of education is more and more lack of self-awareness, and the teaching practice even generates the problems of lack of self-discipline and subjective blindness, so that there is a lack of organisation and activeness in cultivating the students how to use leisure, and the leisure itself loses its educative and free transcendental nature.

3.2. Alienation of Space and Time: Leisure Education as an Accessory to Studies

Under the influence of the traditional notion that "work is better than hard work and less than fun", most educational actors have fallen into the cognitive error that learning outcomes do not occur in a state of "leisure". For a long time, coupled with the misuse of leisure and idleness in education, the narrowed view of leisure has led to the further identification of "leisure" and "learning" as opposites and separate. Against the backdrop of the prevalence of exam-oriented education, leisure education has become an adjunct to academic education, with academic programmes frequently encroaching on students' leisure life. Behind the appearance of the popularity of the policy of "reducing the burden", academics have become more and more "parasitic" on leisure, and "leisure time" has been alienated into compensatory time for schoolwork, with students being pressed into a "remedial" programme. "Either in tuition, or on the way to tuition" under a heavier academic burden. In this educational climate, the educational nature of leisure education is naturally diluted, the student's life is framed in a refined time and space arrangements, in the mastery of more knowledge and skills at the same time, its leisure life is more and more narrow, more students become an additional burden.

Nowadays, the policy of "Double Reduction" has been implemented to limit the burden of school and out-of-school so that students can gain the possibility of free time, and to a large extent, it has alleviated the problem of the mismatch between leisure education and academic education, however, the "Double Reduction" is only to remove obstacles, and the surface of the "Double Reduction" has been reduced. However, the "double reduction" only removes the obstacles, and behind the "reduction", there is a general lack of student leisure mobility, which means that the educational nature of leisure education is still missing.

3.3. The Demise of Contemplation: Leisure Education Taken Hostage by a Culture of Pan-Entertainment

In the era of the prevalence of the Internet media, Internet entertainment pleases the public in the most "eye-catching" way, and information of varying quality floods into students' electronic devices through low-threshold access, and is presented to students in an entertaining way. However, students' self-control is weak and their value judgement is blind, and a large amount of their leisure time is attracted and consumed by the media, and their leisure life is increasingly being infected and eroded by the hedonism and consumerism as the core of the pan-entertainment trend.

As a result, the teaching environment and the life world for this generation of Internet natives are deeply trapped under the coercion of the pan-entertainment culture, while the leisure education or curriculum in schools is relatively single, formalised or blank, the real function of education has been dissolved, and the students' leisure life inevitably falls into the trap of false culture. The bombardment

of information and fragmented attention make students fall into superficial pleasure and have no time for contemplation, nor are they willing to do so. However, this kind of "pleasure" is fleeting, and it can't eliminate the fatigue brought about by the pressure of studies, but only covers it up temporarily, so that students can only choose to repeatedly devote themselves to it, satisfy their instinctive pleasure, and lose their sense of the meaning of things, and then get trapped in the trap of false culture. The students can only choose to repeatedly engage in them, satisfying their instinctive pleasure and losing the ability to inquire into the meaning of things, and then being trapped in the world of pan-entertainment landscapes, losing the ability to engage in deeper contemplation.

4. Curriculum Construction: Integrating Leisure Education into the Curriculum on the Basis of an "Activity-Based Curriculum"

In Dewey's theory of curriculum, activity is considered to be the most important feature of children's understanding of the world. Therefore, activity becomes the central concept of Dewey's curriculum theory, which is also known as activity curriculum theory, stressing that "the essence of the curriculum is the sum of direct experience, that any knowledge is the result of activity, and that the child is born with the instinct and interest to explore activity." Based on this, the "Activity Curriculum" is used to dissolve the gap between knowledge and students' experience, and to reach a complementary relationship between leisure education and academic education, so that students can "go" from the self to the world, and "return" from the world to the self, and develop into a "self". "This will enable students to move from the self to the world and return from the world to the self, developing into "complete human beings", which is a feasible way of constructing curriculum-based leisure education.

4.1. Correcting the Wrong View of Leisure Education and Promoting Children's Growth Through Leisure Activities

Dewey once said, "The child is the beginning, the centre, and it is the end; the development of the child, the growth of the child, is where the ideal lies." [5]The value of leisure education lies in the growth of life, and all individuals involved in education should realise that leisure itself exists prior to education, and that the transcendence and creativity it presents make it an independent existence of unique value. Therefore, the society and schools should jump out of the vision of utilitarian education, get rid of the leisure view of leisure, abandon the view that leisure is attached to the academic curriculum, and turn from the low-level instrumental to the higher value of leisure, and realise the cognitive correction. First of all, we need to improve the knowledge of leisure, aware of the relationship between "leisure" and life, pay attention to the transcendence and value of leisure, recognise leisure as a necessary precondition for human development and perfection, and as a cornerstone for the comprehensive and sustainable development of human beings, so as to make leisure life more and more demystifying. Secondly, to establish a scientific view of leisure education and leisure values, through the form of activity courses to make leisure education throughout the education and teaching system, to education and teaching process to give leisure colour, in the process of teaching and respecting the individual freedom of leisure, so that leisure time should become a touch of white space in the life of the students, to guide the students to make a reasonable leisure arrangements, give full play to the value of leisure education, and ultimately promote The "educational" leisure action is naturally transformed into the students' leisure state of life, in order to promote the students' continued growth.

4.2. Transforming the Enquiry-Based Classroom to Teach Leisurely Contemplative Approaches from Questions

"The ability of leisure is fundamentally the ability to analyse, compare, judge and choose, and it is only by personally experiencing the process of inquiry and reflection that one can truly grasp the value and significance of things and gain insight into life and the world." It can be seen that leisure education, as a kind of native education, cannot be realised entirely by external intervention and can

only find its own philosophy of leisure through continuous personal experience and reflection. In view of Dewey's "five steps of thinking" in designing problems in activities, the activity programme of leisure education should also guide students' thinking to a new realm in the form of exploring problems, so that students not only gain knowledge and experience, but also concepts and cognition in solving the problem. In concrete practice, the classroom should be transformed into a community of inquiry, following the logical sequence of thinking of implication, question, hypothesis, inference, and test to guide students to explore around important life issues, and to guide students to gain thoughts and feelings about life, and when experiencing the leisure life, "in a state of contemplation and silent observation to watch and listen to the world When experiencing leisure life, students "watch and listen to the world in a state of contemplation and silence" [6]- they are able to grasp the world and themselves from a holistic perspective, and through dialogue with the world, others, and themselves, they learn to know themselves, reflect on themselves, and transcend themselves, and ultimately gain profundity of thought and wisdom, so that they are able to make better judgments and choices.

4.3. Directing the Free Attributes of Leisure Towards Interests on the Axis of Children's Instincts

Dewey believed that the functions or actions of the organism in education are the interests or impulses of the child, and that interest is the motive power of all things in any purposeful experience. The lively growth of the child is obtained by the use of interests, and the aim of education is to get the proper curriculum in some organisation according to these interests of the child, so that the innate human faculties may grow.

"Interests are the signals and symbols of growing faculties." [7] Then, as an education designed to promote human development, it is all the more necessary to carry out a programme of activities in leisure education from the needs and experiences of the pupils, to take the four interests of the pupils as a point of departure, to direct the free attributes of leisure to their favourite affairs, to satisfy their interests of conversation and sociability in the discussion of words, to satisfy their interests of inquiry, to satisfy their interests of conversation and communication, to satisfy their interests of learning in the exploration of the world. and communicative interest, curiosity in the collision of exploratory thinking, creative interest in production, invention and design, and aesthetic and aesthetic psychology in art appreciation and creation. The activity and educational nature of the course stimulates the fermentation of interest, making the sense of value identity, participation and meaning, sense of achievement, etc[8]. As an emotional internal drive to help them resist entertainment, recreational pleasure, delayed or lasting satisfaction, return to the nature of the interest in the independent development, free to give free play to the initiative and creative instincts.

4.4. Creating a Social Curriculum Structure That Fosters Leisure Competence from "Direct Experience"

The child is the starting point and the curriculum is the end point. In leisure education, what the pupils learn should not only be logical knowledge, but should also include concrete activities that are in line with the stage of the child's mental development, are lively and interesting, and can develop and give full play to the pupils' personality. In this regard, Dewey once put forward the idea of psychologising the teaching materials, that is, by returning the teaching materials or knowledge of each subject to the initial state of experience and introducing them into the children's lives, so that the children can experience them directly, the two points can be connected, so that the children can move from the starting point to the finishing point.

Thus, inspired by the idea of "school as society", the implementation of leisure education requires that the school be transformed into an embryonic state of a simplified society, another form of lively reality, and not just a place of learning. Based on the concept of "activity work", which is "a gradual differentiation from the initially unconscious unity of social life"[9], practical social work, which presents real-life situations, is introduced into the curriculum as a component of leisure education.

The structure of the curriculum is then set up as a social and open structure, so that this kind of activity work becomes "a form of activity for the child, which reenacts or parallels some kind of work carried out in the life of society"[10]. This will enable the knowledge acquired to take a concrete form from experience to logic, better lead the students from simply killing time to actively and creatively participating in leisure activities, improve their own leisure abilities, and enable them to make valuable use of their leisure time. At the same time, leisure education must be concerned not only with the reality of students' existence and life, but also with their possible future existence and life. Therefore, "activity work" needs to start from the simple work of social life, and guide students to go through a process of upgrading from low-level recreational activities to high-level creative activities, so that they can directly explore the double meanings of the contemporary life and the possible life, construct and realise a healthy leisure life in the future, and achieve the ultimate freedom of the subject's spirit, thus realising the transcendence of life. and thus realise the transcendence of life.

References

- [1] Spencer Education Theory [M], Beijing: People's Education Press, 1962: 30.
- [2] Compiled by Zhao Xianglin and Wang Chengxu: "On Dewey's Essays on Education" East China Normal University Press, 1981 edition, page 81.
- [3] Zhu Anan. Dewey's Activity Curriculum Theory and Its Inspiration [J]. Journal of South China Normal University (Social Sciences Edition), 2003, (05): 133-135.
- [4] Liu Yingjian The essential characteristics of Dewey's curriculum theory [J] Journal of Shenyang Normal University (Social Sciences Edition), 1997, (02): 102-105.
- [5] Compiled by Zhao Xianglin and Wang Chengxu: "On Dewey's Essays on Education" East China Normal University Press, 1981 edition Page 79.
- [6] Joseph Piper Leisure: The Foundation of Culture Translated by Liu Senyao Beijing: New Star Publishing House, 2005:41.
- [7] Translated by Zhao Xianglin and Wang Chengxu: "On Dewey's Educational Essays" East China Normal University Press, 1981 edition.
- [8] Li Haiping, Shangguan Zhili. Overcoming the Difficulty of "Inevitability": An Educational Turn Based on the Concept of "Leisure" [J]. Higher Education Research, 2021 (09): 17-24.
- [9] Liu Xiaohong, On Dewey's Curriculum View [J]. Journal of Chengdu Institute of Education: 2005, (4): 58.
- [10] Selected Works of Dewey's Education Theory, compiled by Zhao Xianglin and Wang Chengxu, published by East China Normal University Press in 1981, Page 170.