Observing Dance Education for Theory of Games

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Abstract. This article tries to analyze the aesthetic educational significance of dance lesson of education for all-round development through Schiller’s “game impulsion” and the aesthetic educational thought it contains. It aims to appeal people to attach more weight to dance aesthetic education.

Introduction

The Tablet is a concept of "game" in his aesthetic work that still shines. In the process of revisiting Schiller's game, let us have a deeper understanding of the "game introduction" in dance lesson of education for all-round development.

Schiller’s Theory of Games

"Emotional impulse" acts on "pure life", "rational impulse" acts on "pure image", and only "game impulse" acts on "living image". Only "game" and "beauty" can provide people with "dual rules" of "absolute formality" and "absolute reality." The former is determined by experience, and the latter is directly determined by reason.\cite{1} "To make a perceptual person a rational person, there is no other way than to make him an aesthetic person first."\cite{1}—This is the core meaning of Schiller's aesthetic education, and it is also the theory of dance lesson of education for all-round development. One of the sources.

Chinese Dance Aesthetic Education

At the beginning of the 20th century, when Chinese society got rid of the last feudal rule and the spirit of human beings was liberated, a group of Chinese pioneers first posed an aesthetic education. They were therefore sensitive to the influence of the West, such as the Shimei education concept. It conforms to the laws of human civilization education, and China has had a similar view of education since ancient times.

At a time when China has entered a great new era, China has achieved world-oriented development in restoring and developing its national productivity, and the economy has begun to revitalize. However, due to the reactionary forces of the market economy, due to the incompatibility of the superstructure, new shocks in the spiritual world have emerged. Corruption, bureaucracy, formalism and the resulting moral problems have once again attracted the attention of a generation of elites. The problem of aesthetic education has returned to the theoretical field of vision. All of this seems to be inevitable.

People can't help but see that in the nine-year compulsory education, not only the education of six years of primary school has art and music lessons, but the drama, dance, drama, and movies in art have not appeared in the curriculum of compulsory education, and even The existing education is not a true aesthetic education. In fact, it is only a tool under the inculcation mode, and eventually it even becomes a "facade" under the "test-oriented education." Aesthetic education faces the test of a new era.
Dance Lesson of Education for All-round Development and Schiller’s Theory of Games

In the seventh letter of "On the Beauty" (also known as "The Letter to Kernner"), Schiller said: "When a work of art freely expresses natural products, the work of art is beautiful."[1] His works of art, when they are free to express nature, rather than artificially, are inevitably beautiful. Because it reduces or does not have the meaning of indoctrination, the recipients accept the education naturally and subtly. This is the free realm that Schiller said.

Dance lesson of education for all-round development, as a form of art education, is different from the traditional dance teaching method instilled, does not go through a uniform and procedural teaching path, and carries out personalized teaching in a free and unrestrained heuristic environment. Make each student voluntarily and voluntarily invest in artistic creation to gain creativity. In the exhibition class attached to the second division of Beijing Normal University, we saw the free space for teachers to give their students full use of their imagination. Teachers as the leader do not impose their own subjective consciousness on the students, but fully mobilize the students' initiative to play their subjective role. Beginning with the activities of all students, the students are creating, the teachers have not given any restrictions, and everyone has the opportunity and ability to create the dance form they want.

It is not excluded that some students think that when they first entered dance lesson of education for all-round development: dance, it is something that girls can do when they are bored. What do we have to do with a bunch of men? I am embarrassed. However, after a period of intensiveness, the students who were originally resistant to the situation began to actively participate because they enjoyed full freedom in the dance class and they could do it themselves.

From dance lesson of education for all-round development, I saw Schiller’s ultimate goal of achieving human freedom through "aesthetic education". Dance lessons as one of the means of art education should be free and full of life. The learning environment is easy and comfortable, so that students can dare to imagine and dare to create. In the "free" environment, through the "game", the student's humanity can get the most perfect development, and eventually become a physically and mentally complete person.

As early as in the 1990s, the Ministry of Education had proposed to transform "test-oriented education" into "education for all-round development". However, after so many years, the proposal has not really been implemented in some areas. China's "education for all-round development" actually stays on the form at a large level and cannot be truly implemented. Art education is one of the important means of education for all-round development, but dance as an art has not yet entered the classroom of ordinary primary and secondary schools. The United States has fully implemented the idea of "education for all-round development" in the 1990s. At present, it has clearly seen the gap between the level of art education between China and the United States. Education for all-round development is undoubtedly of great significance to the improvement of the overall national quality and cultivation. In the twenty-seventh letter of the Book of Aesthetic Education, Schiller said, "In the middle of the terrible kingdom of power and in the middle of the sacred kingdom of law, the creative impulse of aesthetics unconsciously establishes a third kingdom, namely The happy kingdom of games and appearance. In this kingdom, the impulse of aesthetic creation gives people the shackles of all relationships, freeing people from all things called coercion, whether they are physical or moral."[1] It is effective and necessary to cultivate and gradually improve people's values through aesthetic education. The "third kingdom" frees people from the coercive bond, whether it is physical or moral, and only the "third kingdom" makes the "free" world possible. In this "free" kingdom, people can actively create a harmonious society and ultimately gain humanity.

In the classroom of dance lesson of education for all-round development, when everyone's eyes are on a certain student, they will definitely enhance the students' self-confidence. This is extremely important for the healthy development of students' physical and mental health. You will find that children in Western countries are more willing to express themselves. They are not afraid of anybody's occasions. They can accept everyone around them with tolerance. The Chinese are always modest, unexposed, and lacking in self-confidence. How do people who lack confidence in themselves base themselves on this society, how to make their boss believe in your ability, and how
to make the country believe in its own people. This has to be said to be the result of the current Chinese education. Western children tend to have their own unique views, while Chinese children are mostly lacking in opinion and like to follow suit. This is the difference in culture, and the author believes that it is caused by the difference in education. Expressing oneself is crucial to a sound personality. People can't have no unique ideas. They can't be different from others' own opinions. These unique views are the foundation of everyone's foothold in the world. Education for all-round development allows each child to express himself and organize others freely in a positive and active environment, which undoubtedly plays a key role in promoting the sound development of their personality.

Physical training can enhance the ability of people to communicate and cooperate, and promote mutual friendship, thus helping children to build self-confidence. The most important point is that physical training can also cultivate people's imagination and creativity. Creativity is the foundation of art, but it also plays a vital role in the development of a country. A nation that can only imitate will always follow the footsteps of others, and will always eat the leftovers of others, and there will never be unconventional achievements. Our education should cultivate creative people, not machines that are copied one by one. Why do we have been learning the United States and the United Kingdom with the wind, always chewing others to chew the rest, this is a backward performance. Because our current education model limits the students' pioneering and innovative thinking, so that they are unconsciously trying to imitate, copy and follow suit in order to complete their homework. This may also be the inevitable result of "test-oriented education." Similar problems exist in dance education. Dance creation is increasingly attributed to a uniform style without unique ideas and reflections. In this way, how does Chinese dance art develop? What kind of situation will China's education go to? Perhaps dance lesson of education for all-round development can answer these doubts more or less.

Schiller believes that the purpose of aesthetic education is to return to "humanity," and this "complete" person full of "freedom" can only be realized in art education. Perceptual impulses only focus on reality. Formal impulses only focus on formality. Only through aesthetic education can we bridge the distance between the two and completely unify the two. Only through aesthetic education can people finally achieve the "higher" of soul and humanity under the premise of fully enjoying "freedom." Dance lesson of education for all-round development subtly shapes the students' complete personality through the form of art education, and guides the students to the aesthetic world with noble moral emotions. This is the purpose of aesthetic education.

Conclusion

In summary, Schiller's "game theory" provides theoretical support for the study of dance lesson of education for all-round development. Schiller's "game impulse" is intended to appeal to people's attention to aesthetic education. Dance lesson of education for all-round development is a new attempt in the form of aesthetic education. Its purpose is to cultivate students' ability to observe and imitate, improvise and express, communicate and cooperate, create and seek new, integrate and melt. It has created a new model of education for all-round development with unconventional methods, which is a powerful and necessary supplement to the general education model. Only by insisting on dance lesson of education for all-round development can the dance education get out of the predicament and improve the quality of the people. Only by paying attention to the improvement of the overall quality of the people can we improve the country's soft power and let China have a place in the world. Therefore, dance lesson of education for all-round development has a long way to go. It shoulders the heavy responsibility of the Chinese nation's dream of revival, and it also carries the dance dreams of many dancers. We firmly believe that dance lesson of education for all-round development will definitely enter every child, every class, every school.
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