

An Analysis of the Ways to Implement Chinese Classics Education in Kindergarten

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Abstract—Chinese Classics Education is an important carrier of Chinese traditional cultural education content, with important individual development value and social value. Therefore, in pre-school education stage, Chinese Classics Education should be screened according to the age characteristics of young children. Taking environment as the starting point, life as the main line, and interest as the entry point, this paper explores the diversified implementation ways to ensure that the contents of Chinese Classics can interact with young children in a smart and interesting way.

Keywords—Chinese Classics Education; implementing principle; way analysis

I. INTRODUCTION

Against the background of the country's increasing emphasis on excellent traditional culture, the development of Chinese Classics Education has become an important part of school education in different ages in China. In the pre-school education stage, the implementation of Chinese Classics Education for children can not only make their childhood nourished by the culture, but also realize the creation of traditional excellent culture. However, the implementation of Chinese Classics Education must consider the educational object, young children, as independent individuals who are different from the adult world and culture. Based on this, it is necessary to examine the question of what Chinese Classics Education teaches, how to teach, and how children will learn, so that Classical Chinese education can return to the life of young children and integrates into their spiritual world.

II. THE NECESSITY OF IMPLEMENTING CHINESE CLASSICS EDUCATION IN KINDERGARTEN

A. Beneficial to the Formation of Children's Good Personality

As an important carrier of the content of Chinese traditional culture education, Chinese Classics Education contains rich ideas of "benevolence, righteousness, courtesy, wisdom, faith" and many saints' inspirational stories. The reasonable selection and proper excavation of the content of Chinese Classics Education to present in the daily life of young children in an appropriate way will affect the children's perceptions of self, society and group, and also help to establish scientific moral values and value systems.

B. Beneficial to the Inheritance and Creation of Traditional Culture

The Chinese Classics is profound, and it is the accumulation of Chinese traditional culture for thousands of years. However, with the rise of "Western Studies", the Chinese Classics Education was "discarded." The Chinese Classics Education is an important channel for inheriting and promoting the Chinese national culture. 3-6 years old is the first stage of the socialization of children. Therefore, the implementation of Chinese Classics Education in this period not only allows young children to receive traditional culture, but also realizes a process of children's regeneration and creation of traditional culture. Chinese Classics Education makes young children a new force for the inheritance and creation of our outstanding national culture.

III. THE PRINCIPLE OF IMPLEMENTING CHINESE CLASSICS EDUCATION IN KINDERGARTEN

The system of Chinese Classics is huge and has a wide range of contents. But not all the content is suitable for the childhood of people-early childhood learning. Therefore, kindergartens should follow certain principles of children's age and learning characteristics to screen the contents of Chinese Classics.

A. Principle of Suitability

The principle of suitability refers to the modernization and puerility of the content of Chinese Classics Education, and the internalization of the contents of Chinese Classics into the spiritual world of children rather than the superficial form. The principle of suitability consists of the following two points: the first is the suitability of content selection. For the children's formative education in Chinese Classics, school often choose the "Three Character Classics" and "Disciple Rules" as the content of early childhood learning, but these contents are not necessarily suitable for children to understand or learn, for example, the discussion on the relationship between "the monarch and his subjects" and the replacement of dynasties in the "Three Character Classics". The suitability of the content is also specifically reflected in considering the age characteristics of young children in conjunction with the spirit of "the Guide". For example, the same is the "Three Character Classics". The children in the big classes can understand the meaning of "units and tens, then tens and hundreds", but it is more difficult for children in small classes. Second is the suitability of the adopted

activity mode. Children's nature is lively and active, and games are the basic activities of children. In order to achieve the purpose of nourishing children's heart and perfecting their personality in Chinese Classics, the implementation of Chinese Classics Education must conform to the lively nature of children, and internalize Chinese Classics in various living and realistic life situations. Don't use the methods of shaking one's head and rote learning.

B. Life-orientation Principle

The principle of life-orientation means that Chinese Classics Education should select the appropriate contents based on the children's life, and the internalization of Chinese Classics should return to the children's life. The Chinese Classics has profound connotations, ranging from the strategy of governing the country and ethics, down to life etiquette and behavioral habits. Teachers must live the content of the Chinese Classics, otherwise children can only swallow their dates whole. For example, some kindergartens ask children to read old poems related to diet before eating to achieve the Chinese Classics Education returning to life. However, when asked about the content of ancient poetry, most children shook their heads and said they didn't know. For children, reading before eating is just meaningless doggerel that is remembered by rote memorization. The principle of life-orientation is not to use the life details to piece together a meaningless surface phenomenon. Its essence is to let young children understand the contents of Chinese Classics in life and in action, internalize the essence of Chinese Classics, and achieve the unity of knowledge and action.

C. Principle of Integrity

The principle of integrity first means that the Chinese Classics Education in kindergarten should fully consider the cognitive experience and development characteristics of children in all aspects of the curriculum objective, content, implementation and organization, follow the "Guidelines for Learning and Development of Children Aged 3-6", and integrate with five major areas of kindergarten curriculum. Do not separate it as a separate featured course from the five major areas. For example, in the study of "Three Character Classics"- "Xiang, nine-age, can warm up the bed for his father, which every filial person should follow" can be combined with the social field to let the children listen to the story and then talk about how to treat their parents with filial piety at home. At the same time, in the integration of domain content, it is also necessary to consider the age level of children to achieve a deep or shallow level of integration. For example, the "units and tens" in the "Three Character Classics" can be integrated into the math activities of the middle class, and the "tens and hundreds" can be integrated into the math activities of the big class. Finally, the principle of integrity also emphasizes the integration of Chinese Classics Education resources and makes full use of parents and community resources. For example, in the "Three Character Classics", the content of "Xiang, nine-age, can warm up the bed for his father, which every filial person should follow" can be extended to play the role of parent resources in family education.

D. Principle of Activity

The principle of activity refers to starting from the interest of young children and letting them experience the connotation of Chinese Classics in the game and activities to realize the unity of knowledge and action. For young children, their cognitive style is "I listened, I understand, I saw, I understand, only I did, I can." As Mr. Chen Heqin said, "To liberate the child's hand, liberate the child's mouth ... liberate the child's mind, only in this way can mobilize the child's internal interests and enthusiasm for the activities. For example, when explaining the "Cao Chong's allusion to the elephant", in addition to letting children understand the content of the story, sufficient operational materials can be prepared and placed in the Science Zone to let the children experience the wisdom in the operation. The essence of the principle of activity is to allow the children to feel the vitality in the Chinese Classics in action and in operation.

IV. WAYS TO IMPLEMENT CHINESE CLASSICS EDUCATION IN KINDERGARTEN

A. Taking Environment as the Starting Point to Create a Good Cultural Atmosphere for Chinese Classics Studies

The subtle influence of the environment on early childhood development has become the consensus of preschool education field. The creation of the Chinese Classics Education environment in kindergartens mainly includes the creation of the physical environment and the spiritual environment. The creation of the physical environment mainly refers to the creation of material carriers for the Chinese Classics Education that can be seen and felt by young children in kindergarten corridors or classrooms. For example, in the corridors of kindergartens, classical stories such as "Mencius mother moving three times to find a good environment for her children's best education" and "Kong Rong giving up the biggest pear" are presented in childlike style paintings to meet the children's visual needs for the classic culture of Chinese culture. The creation of the class environment can be based on the child's daily life and interests. For example, in the toilets of big class children, the connotation of "washing hands after going to the toilet" is interpreted in the form of pictures and texts, so that children can internalize the connotation of Chinese Classics in action. The creation of spiritual environment mainly refers to the teacher's promotion of the classic Chinese culture and creating a relaxed and pleasant learning atmosphere combining with the cognitive characteristics of young children. For example, when the teacher explains the poem of "Goose" by Luo Binwang, he can grasp the graceful manners of Goose's singing and use various ways of reading, singing, painting and so on to let children experience learning in the pleasant atmosphere.

B. Taking Life as the Main Line to Implement Chinese Classics Education

Chinese Classics Education should enable young children to practice and internalize the classics of Chinese culture in their lives. Implementing the Chinese Classics on the main line of children's life can explore its resources from two aspects: the first is to take the daily life of young children as

a clue. For example, when training young children in the self-reliance ability to wear and undress, children can learn and understand the content of Chinese Classics such as "The hat must be upright, the knot be knotted, the socks and the shoes be tight", so that they can understand the modern meaning of the "hat", the "knot", and the "shoes" in operation. Hence the modern meaning of the essence in Chinese classics can be experienced by young children in repeated practice. Second, the Chinese Classics Education should be carried out around the festivals and solar terms in the lives of young children. Traditional festivals are both a carrier of Chinese traditional culture and an activity that young children like. Taking traditional festivals as a starting point to implement Chinese Classics Education is an interpretation of it in life. For example, in combination with the Mid-Autumn Festival, it is feasible to start from the story of "The Goddess Chang's fly to the moon", to get students understand the meaning of the "moon" and the "moon cake", and then study related poetry. In this way, young children can understand the poets' different expressions to their grief about Mid-Autumn festival.

C. Taking Interest as the Entry Point to Explore a Variety of Chinese Classics Education Activities

It requires interpreting the contents of Chinese classics in children's way and taking interest as the entry point to explore a variety of Chinese Classics Education activities to let children learn and do by playing, and experience the profound content of the Chinese Classics.

First of all, adopting reading and singing method can get students familiar with the Chinese Classics. Early childhood is the rapid period of language development. The sentences in the Chinese Classics have level and oblique tones and neat antitheses, with strong rhythm, and they read rhythmic. But reading the classics is not the same as reading by rote learning without understanding. If the child's favorite melody is matched with the appropriate action to sing on the basis of reading, the child will have a greater interest in learning Chinese Classics. For example, the sings of poems such as "Goose", "Dawn of Spring" and "Song of a Wanderer" are deeply loved by children.

Secondly, the use of game show can deepen the understanding of Chinese classics. The game is a favorite activity for young children, and the combination of suitable classic stories and game show can achieve the purpose of learning by playing. For example, a small drama performance can be held around the story of "Kong Rong giving up the biggest pear" to deepen the understanding of sharing and modesty in the game show.

Thirdly, the use of painting can present an understanding of Chinese classics. Painting is an important way and carrier for children's expressions. When using painting to present children's understanding of Chinese classics, it is not advisable to pursue the vividness of the picture too much but advisable to focus on the children's interpretation of the picture, because the interpretation represents the child's internalization and understanding of Chinese classics. For example, the interpretation of the famous saying of "If three of us are walking together, at least one of the other two is

good enough to be my teacher." is that "three tadpole-like persons stand together, and one of them has a hat to represent the teacher."

Finally, it is available to put into practice the substance of Chinese classics in the way of home-school education. The purpose of Chinese Classics Education is not the giving and receiving of Chinese Classics' knowledge, but the inheritance of virtue in culture. The family is the best place to inherit and carry forward the traditional virtues. Kindergartens should make full use of parent resources to lead parents and young children to realize the inheritance of traditional culture in family life. For example, for the understanding of "Before leaving home, you must tell your parents; as soon as coming back, you must report to them", parents should let their children know that when leaving parents or returning home they should tell their parents, so as not to cause parents' anxiety.

V. CONCLUSION

Under the influence of advocating revisiting traditional culture, school education has once again set off the phenomenon of "Chinese Classics hot". Children have characteristics different from other age of students in education; in order to implement Chinese classical education in kindergarten, it is needed to consider children's unique characteristics and learning style in the age, to adapt to the contents of the selected and the way to let children interact with classical Chinese study. It is necessary to pay attention to infiltrate the content of Chinese classics in the environment, understand the essence of Chinese classics through perceptual operation and become an important part of the growth of individual's inner spiritual world.

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