

Integrating Classical Poetry and Its English Translation into Preschool Education: An Attempt of Creative Transformation and Innovative Development of Fine Traditional Chinese Culture

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Abstract. Talent is the core competitiveness of a country's prosperity and development, the cultivation of which begins with preschool education. Its importance in the national education system is self-evident. In the new era of the great rejuvenation of the Chinese nation, the fine traditional Chinese culture has ushered in the best period of creative transformation and innovative development. Creative transformation is to transform and give new connotations to content that still has reference value and vitality according to the characteristics and requirements of the times. Innovative development is to integrate and recreate existing resources based on the foundation of creative transformation and with a focus on the future. Classical poetry is an important branch of fine traditional Chinese culture. Under the wave of Chinese culture spreading abroad, contemporary translators use contemporary thinking to translate classical poetry to the world, which is a fruitful and creative transformation of fine traditional Chinese culture. The integration of classical poetry into preschool education is not uncommon, but the clever integration of classical poetry and its English translations into preschool education is seldom seen, which is an innovative development based on the creative transformation of fine traditional Chinese culture. In practice, it is advisable to implement the concept of "Home-Kindergarten Education", thus forming a good educational ecology for the integration of fine traditional Chinese culture into preschool education.

Keywords: Classical Poetry, English Translation, Fine Traditional Chinese Culture, Preschool Education

1 Introduction

At present, the essence of international competition is a comprehensive national strength competition based on economic and technological strength. Science and technology are the primary productive forces, and the fundamental source of national scientific and technological innovation lies in people. Therefore, China attaches great importance to talent cultivation and proposes the strategy on "National Rejuvenation through Science and Education" and the strategy on "Developing a Quality Workforce".

In fact, as early as the Qing Dynasty, the educator Lin Shu had already exclaimed in *The New Yue-fu in Central Fujian*: "The foundation of strengthening a country lies in

the enlightenment of children whose wisdom must be activated in order that they can surpass others". The preschool stage is not only the starting point of human life, but also the source of enlightenment of education, besides which it is the best time to subtly integrate fine traditional Chinese culture into thought. *The Book of Changes* has commented on this: "To cultivate righteousness through enlightenment is to achieve sacred achievements". Confucius also emphasized that "if you are short of nature, habits are like nature". The habits developed during adolescence are like nature and have a profound impact on future life. Therefore, educators should start the cultivation of children's pure and innocent qualities from the moment they are ignorant, helping them establish a solid foundation of virtue from a young age, which can be said to be the greatest achievement in the world [1]. Preschool education has immeasurable achievements and a long way to go. Since ancient times, there has been a tradition of valuing preschool education in China. Classic literature such as *The Book of Changes · Family* during the Yin and Shang dynasties, *The Analects*, and *Biographies of Exemplary Women* from the Spring and Autumn and Warring States periods have discussed preschool education. In addition, there are various folk "family instructions", such as *Yan's Surname Parental Precepts* written by Yan Zhitui and *Fangweng's Family Instructions* written by Lu You [2].

Over the past 100 years of modern times, the preschool education community in China has gone through a process of large-scale transplantation, application, or deduction of preschool education theories and curriculum from modern and contemporary Western pedagogy to produce educational knowledge. Western education scholars have controlled the production of educational knowledge and the discourse and dominant power in the field of education. Admittedly, the act of actively borrowing educational ideas and theories from developed countries is understandable, but thoughtlessly and uncritically importing the culture or ideas of other countries or ethnic groups into China is tantamount to self-colonization and self-destruction. It fully reflects the lack of theoretical thinking, cultural consciousness, and cultural confidence in the field of preschool education in China [3]. In the new era of socialism with Chinese characteristics, the implementation of various ideological and cultural work must follow the "Four Matters of Confidence", namely the confidence in the path, theory, system, and culture, in which case preschool education is no exception. Then, how to construct the cultural confidence of preschool educators? Deeply studying and implementing the fine traditional Chinese culture.

2 Fine Traditional Chinese Culture

Contemporary preschool educators should firmly understand, identify with, and have confidence in fine traditional Chinese culture, adhere to the basic stance of sinicization, localization, and scientization, and approach Western educational theories with a critical eye and a sublation attitude. Chinese preschool educators should carry forward the spirit of "sticking to our own game and serving ourselves", and accordingly create a targeted educational discipline system, discourse system, and theoretical system with Chinese characteristics and style in response to the practical difficulties and hot issues of preschool education in China.

To inherit and carry forward tradition, Chinese scholars must first clarify what culture and fine traditional Chinese culture are. Culture is a diachronic achievement of a nation's way of thinking and way of life. Due to differences in origin and history, different ethnic groups have developed different ideas and ways of thinking through continuous growth, dialectical negation, and correction and improvement, forming unique characteristics and national cultures with different styles. The traditional culture of ancient China is mainly manifested in the form of ideology and culture, including the various schools of thought in the Pre Qin period, the Confucian classics of the Han Dynasty, the metaphysics of the Wei and Jin dynasties, and even the Neo Confucianism of the Song and Ming dynasties. It is the wisdom crystallization of thinkers from various dynasties, an excellent thought that has influenced or even led the process of traditional Chinese history, a fundamental principle for Chinese people to treat people and things, and a guide for human beings to understand themselves, transform the world, and explore the universe.

Li Zonggui considers that "the fine traditional Chinese culture has constantly presented the spiritual temperament and spirit of the Chinese nation. Over thousands of years of historical accumulation, it has basically formed the Chinese national spirit with patriotism as its core, the lofty ideal of serving the world as a public, the loyalty and forgiveness of being upright, reaching out to others, and not imposing what one does not want to do upon others, as well as the united thought of respecting harmony and balance" [4]. Zhang Dainian believes that "the fine traditions of Chinese culture have rich content, among which the most important are two basic ideological viewpoints: interpersonal harmony, and harmony between heaven and man" [5]. Feng Youlan pointed out that "Chinese culture has a characteristic of high evaluation of people. Unlike the ideas of Christianity and Buddhism, Chinese culture emphasizes 'human studies' and focuses on human beings" [6]. The core understanding of Chinese culture by all the three cultural figures above points to "human beings". In ancient times, the ancestors created a literary style called poetry in the process of labor, production, and social life, which expressed thoughts and emotions through customized forms, rhythmic language, and shaping images. Regarding the relationship between poetry and human beings, Aristotle believed that poetry originated from two innate qualities: "imitation" and "sense of tone and rhythm" [7]. Similarly, Zhu Guangqian also holds the view that "whether it is "expressing" internal emotions or "reproducing" external impressions, its origin is based on human nature. Therefore, strictly speaking, the origin of poetry should be as ancient as human origin" [8]. With regard to Chinese poetry and its impact on Chinese culture, Ye Jiaying says: "Chinese classical poetry has a very unique and lofty position in traditional Chinese culture, which condenses the essence of Chinese culture and shows the spirit of Chinese people for thousands of years" [9]. Therefore, studying classical Chinese poetry is crucial for better understanding the cultural genes inherited by the Chinese people from ancient times to the present, and for mastering the analytical codes of fine traditional Chinese culture.

3 An Attempt at Creative Transformation and Innovative Development

The report of the 19th National Congress of the Communist Party of China emphasizes: "We should promote the creative transformation and innovative development of fine traditional Chinese culture". So, what is the specific path for the creative transformation and innovative

development of fine traditional Chinese culture? “Inheriting Chinese culture is neither about simply restoring the past nor blindly excluding foreign cultures, but about making the past serve the present and making the foreign things serve China, dialectically making a choice, bringing forth the new through the old, discarding the negative factors, and inheriting positive ideas” [10]. The concept of “making the past serve the present” refers to the immortal radiance of ancient Chinese classic culture that can still have a positive impact on contemporary people. Classical poetry, as the source and peak of ancient culture, should be reflected in the concept of “making the past serve the present”. “Making the foreign things serve China” refers to Chinese scholars criticizing and absorbing the positive and beneficial aspects of foreign ideology and culture being utilized by China to strengthen ourselves. Learning foreign languages, especially English, exerts profound impacts upon the Chinese people to broaden their international horizons, read original classic works, engage in friendly communication and exchange with foreign countries, and “tell the China’s story well and make its voice heard clearly” to the world.

The debate between the word “classical” and “ancient” should be clarified. “Classical” works include both Western classics and Chinese classics, which specifically refers to Chinese classics in this research. The study of classical works is necessary for the academic context and tradition, as well as for combating the crisis of modernity. It is a general term for aesthetics in art forms and schools, in other words, it belongs to the category of Chinese classical style in China. “Ancient” times is the result of the division of time, specifically referring to the pre-modern times. The word “classical” in Chinese can be divided into “ancient” and “classic”. The adjective “ancient” emphasizes a writing technique with distinct ancient characteristics that is different from modern and contemporary poetry writing, while the word “classic” reflects the high level of artistic achievement of these poems, namely, being listed as classics. Ancient people can write classical poetry while modern people can write it too. Although Mao Zedong, the first chairman of the People’s Republic of China, is in modern times, his classical poetry skills can also reach the realm of perfection. Contemporary people can also write ancient poetry. However, those poems written by modern people achieving the height of being “ancient” or even “classic” in form and style may not be in the majority, which is also worth studying because these contemporary classical poems, with a perspective of the new era and dressed in the cloak of classical poetry, answer the questions of the new era, and thus possess fresh vitality and contemporary value.

In the new era of the great rejuvenation of the Chinese nation at an unstoppable pace, in order to shape a good national image and meet the growing information demand of the world for China, China must actively carry out its external communication business [11]. Based on the historical shift of China’s translation community from “translating the world” to “translating China” in the past 40 years of reform and opening-up, it is particularly crucial to use foreign languages and scripts to translate and interpret China’s excellent traditional culture. Given the current situation of a shortage of highly skilled and outstanding translators in the Chinese translation circle, educating and cultivating a group of talents proficient in Chinese, foreign languages, and translation has become a constant and long-standing strategy in the translation field. Talent cultivation begins with young children, so cultivating the translation talents needed by the country in early childhood can help children learn about fine traditional Chinese culture and its English translations at a young age, and promote the development of cultural confidence and the formation of a global perspective. Translation itself is a creative

transformation of language, culture, and information. Translating classical Chinese poetry is also a concrete manifestation of the creative transformation of fine traditional Chinese culture. Integrating classical poetry and English translation into preschool education is an innovative development of fine traditional Chinese culture based upon creative transformation, which makes preschool education at the forefront of meeting the significant needs of the times due to its contribution to cultivating external communication talents.

The translation of literary works is widely recognized as the most difficult type of translation among all texts, and poetry translation is the most important “pearl” in the “crown” of literary translation. The translation of classical Chinese poetry, due to its difficulty in transforming dimensions such as form, rhyme, and artistic conception, ranks first in poetry translation. Who should translate such difficult to translate classical Chinese poetry? Over the past 100 or 200 years, older translators represented by Chu Da Pao, Yang Xianyi, Huang Wen, Cai Tinggan, Xu Yuanchong, Lin Tongji, Lin Yutang, and Weng Xianliang have made groundbreaking contributions to the English translation of classical Chinese poetry. Since the 21st century, under the guidance of national translation practices represented by the *Library of Chinese Classics* and individual translation practices typified by scholars such as Wang Rongpei and Wang Hongyin, the field of English translation of classical Chinese poetry and even Chinese classics has surged one after another. In the future, there must be generations of cutting-edge scholars who will take over the relay baton of the dissemination and translation of classical poetry to the world, and deliver satisfactory answers on the new road of catching up with the exam. Therefore, preschool education has a long and arduous journey to go.

4 Integrating Classical Poetry and Its English Translation into Preschool Education

4.1 Necessity

The integration of classical Chinese poetry and its English translations into preschool education is not only a beneficial attempt to creatively transform and develop fine traditional Chinese culture, but also a rational call for returning to orthodoxy and exploring innovation in the field of preschool education due to the numerous problems in cultural education. Regarding the current challenges faced by preschool education in inheriting fine traditional Chinese culture, Huo Liyan, an expert in preschool education at the School of Education of Beijing Normal University, pointed out that: Firstly, China lacks top-level design and goal guidance for systematically integrating the fine traditional Chinese culture into preschool education; Secondly, suitable curriculum resources are scarce, making it difficult to meet the practical needs of enlightenment education; Thirdly, the education process lacks respect for children’s learning methods, with a tendency towards “primary school oriented” and “adult oriented”; Fourthly, an evaluation system for fine traditional Chinese cultural education has not yet been formed, and there is a superficial phenomenon of “cultural excitement” [12].

In addition, there have been hidden chronic problems in the current field of preschool education, such as attaching importance to the surface of culture, difficulty in exploring the value behind culture, and emphasizing cultural imitation and neglecting cultural innovation. The existence of these phenomena indicates that the fine traditional Chinese culture has not

yet found a suitable intersection with contemporary Chinese preschool education theory and practice, and that there is a lack of systematic and theoretical works and chapters on the integration of fine traditional Chinese culture into preschool education. In practice, this idea faces the difficulty in theoretical landing and the challenges of truly taking root and grow sturdily. That is, if the fine traditional Chinese culture with a huge framework and thick content wants to integrate into the field of preschool education and guide its theoretical development and practical progress, it needs to rely on a knowledgeable and experienced “envoy” to establish a connection with the “grand gate” of preschool education, resonate, and gradually “enter the city”, and bring blessings to the future. And classical Chinese poetry can fully fulfill the role of “envoy”, and with the addition of English translation, the English translation of classical Chinese poetry can not only improve the “urban people’s” proficiency of Chinese and English and the cultural heritage of the East and West, but also lay a solid foundation for the cultivation of Chinese translation talents for foreign communication. It can be said that it can kill two birds with one stone. Therefore, the English translation of classical Chinese poetry naturally becomes an integrant part of fine traditional Chinese culture integrated into preschool education in the trend of creative transformation and innovative development.

4.2 Importance

Classical Chinese poetry, as an important branch of fine traditional Chinese culture, with its profound will, grand imagination, harmonious artistic conception, elegant demeanor, stunning talent, clever conception, vivid description, and refined expression, gradually introduces the fine traditional Chinese culture into the “vast ocean” of contemporary preschool education in a concrete, delicate, and silent way. The English translation of classical Chinese poetry, as an important path in the English translation of Chinese classics, conveys the most exquisite expressions in classical Chinese literature to the entire world in a way that foreigners can easily understand and accept, which contributes to the prosperity and development of world literature. The two major functions and characteristics of classical poetry, namely “expressing feelings” and “voicing aspirations”, also allow it to enter the world’s perspective through translation. After being transformed, classical Chinese poetry silently tells the emotions and aspirations that Chinese literati place among the lines of poetry. Furthermore, it provides a reasonable cultural basis for foreign scholars to understand, identify with, and appreciate the mainstream ideas and core viewpoints of ancient Chinese culture, and to understand contemporary China from a historical and developmental perspective. At the height of the nation and the country, the ultimate direction of “expressing feelings” and “voicing aspirations” is patriotism, which is also an irrefutable truth and theme in the development history of Chinese poetry from ancient to modern times. Yang Shuzi, an academician of the Chinese Academy of Sciences, once said, “Patriotism is the decisive factor for the continuation of the world’s only oldest nation and civilization, the Chinese nation, and Chinese civilization to this day, which is also the main theme of Chinese poetry” [13]. Only by deeply analyzing, deducing, and disseminating the noble sentiments of patriotism that come down in one continuous line in classical Chinese poetry can Chinese scholars truly understand the essence of fine traditional Chinese culture, creatively transform and develop traditional culture in combination with various advances in contemporary society, and discern and straighten out the emotional bonds of the same origin and bloodline between the two systems of fine traditional Chinese culture and preschool education. Furthermore, it integrates,

evolves, and generates more theories of preschool education that are in line with China's national conditions and cultural traditions, continuously cultivating more talents for the great rejuvenation of the Chinese nation.

4.3 Exploration of Practical Paths

As practitioners in the field of preschool education, preschool teachers are at the forefront of infant education, facing young children who are in a critical period of consciousness formation and have a strong ability to learn new things all day. The knowledge reserves, recognition level, and transformation ability of preschool teachers towards fine traditional Chinese culture will directly affect students' perception of the country, history, and culture, so the prerequisite for the integration of fine traditional culture into infant education lies in the cultural literacy of preschool teachers. Confucius said: "Those who love it are better than those who know it, and those who delight in it are better than those who love it". Only when preschool teachers have a deep foundation in Chinese culture and extensive traditional knowledge can students gradually form a comprehensive understanding and unique recognition of fine traditional culture in their minds. Only when preschool teachers genuinely love the brilliant and profound Chinese culture, can they stimulate students' exploration interest and unremitting efforts in Chinese literature, history, and philosophy at the three levels of experiencing life, recording history, and contemplating life. Only preschool teachers who are willing, delighted and overjoyed to read the ancient Chinese classics of dialogue, determination to serve the country, and interpretation of the world can plant the seeds of self-cultivation, patriotism, and world pattern in the hearts of students, and enable them to be determined to work hard to become pillars of the country.

However, due to the current practice of infant education in China, each kindergarten and every preschool teacher's understanding of fine traditional China's culture presents a personalized, fragmentary and superficial state, so there have been many problems in the theoretical transformation level, such as unclear goals, unsecured content, single strategy, imperfect linkage mechanism, etc. The root causes of these problems are the lack of top-level design and industry standards featured by being standardized, scientific and universal. On the one hand, the Ministry of Education may organize experts to strengthen the exploration of the practical laws of integrating fine traditional Chinese culture into preschool education, the setting of outlines, the guidance of methods, and the innovation of content, in order to firmly dispel the "fog" shrouded in the hearts of the teachers of infant education from a theoretical perspective. On the other hand, local education authorities at all levels might as well actively offer theoretical courses aimed at improving the traditional Chinese culture literacy of infant educators within their jurisdictions, systematically imparting the essence, form, source, and flow of fine traditional Chinese culture, so that preschool teachers can effectively form a systematic and theoretical understanding of excellent traditional culture, and achieve the realm of practicality, rationality, emotion, order, and interest in practice. The teaching design related to traditional culture written by preschool teachers should be based on a profound understanding of authoritative documents such as the *Outline, Guidelines, and Several Opinions of the Central Committee of the Communist Party of China and the State Council on Deepening the Reform and Standardizing the Development of Preschool Education*, as well as micro guidance from competent departments and preschool education experts on specific practical strategies. Chinese infant educators should combine their own learning and

understanding of the theoretical achievements in the field of fine traditional Chinese culture, and designed the corresponding and effective teaching plans for different target audiences. In terms of classical poetry, children in the small class are suitable for learning basic knowledge of poetry such as rhythm and antithesis. Children in the middle class can choose four-character poetry such as the *Book of Songs* or five-character poetry such as the *Deer Enclosure*. Children in the large class can study seven-character poetry, lyrics, songs, and fu such as the *Moonlit Light on the Spring River*. Based on the differences in cognitive level and cultural accumulation of children at different age stages, appropriate content should be selected for teaching. Infant educators may also refer to the practical strategies proposed in this research for integrating classical poetry and its English translations into preschool education, presenting both the Chinese and English versions of classical Chinese poetry in front of children. The teachers should give priority to teaching Chinese and teaching in Chinese, analyze the linguistic and cultural differences between Chinese and English, and cultivate their “language sense” of bilingual language and culture from an early age. What’s more, teachers may integrate ideological and political elements and patriotic education into the teaching of traditional culture and classical poetry, combined with current affairs and politics, analyze the consistency and commonality of ancient and modern literati’s patriotism, shape and cultivate the patriotism, strategic vision, emotional intelligence, and bilingual cultivation of communist successors.

Specifically, the generation of English versions of classical Chinese poetry can be achieved through the mode of “machine translation + post editing”. The poem *Two Yuefu Poems for Marching out to the Frontier (One of Them)* was input into two mainstream translation software, namely Baidu Translate, Sogou Translate, which has done a great job for the author to generate a more faithful translated text. The three translations are shown in Table 1.

Table 1 An Ancient Chinese Poetry and Its Three Translations

The Original Poem	<p style="text-align: center;">出塞二首·其一</p> <p style="text-align: center;">王昌龄</p> <p style="text-align: center;">秦时明月汉时关，万里长征人未还。</p> <p style="text-align: center;">但使龙城飞将在，不教胡马度阴山。</p>
The Poem Translated by Baidu Translate	<p>Two Poems for Exiting the Frontier - One of Them</p> <p>Wang Changling</p> <p>During the Qin Dynasty, when the moon was bright and the Han Dynasty was closed,</p> <p>The people of the Long March had not yet returned.</p> <p>But if the dragon city flying general is here,</p> <p>He will not teach Huma to cross the Yin Mountain.</p>
The Poem Translated by Sogou Translate	<p>Two Songs, the First One</p> <p>Wang Changling</p> <p>Still it was the moon and the border gates in the Qin and Han dynasties,</p> <p>And the enemy fought a long battle against the enemy.</p> <p>If the attack on the dragon city of Wei Qing and flying general Li guang are alive today,</p> <p>The Huns will not be allowed to go south to spend their horses in</p>

	Yinshan.
The Poem Translated by The Author	Two Yuefu Poems for Marching out to the Frontier (One of Them) Wang Changling The moon of Qin shines yet over the passes of Han; The soldiers have not returned from the far frontier. If the Winged General of Dragon City were over there, No Hu horses or foreigners could ever cross the Yinshan Mountains. Note: “乐府” is a government office in the Han Dynasty for collecting folk songs and ballads. “飞将” is a famous general of the Qin Dynasty, Li Guang.

In fact, the relationship between machine translation and human translation is not antagonistic or antagonistic, and the cooperation and win-win between the two are conducive to building a good translation ecology. The advantage of machine translation lies in its high efficiency, but it often fails to accurately convey the meaning and connotation of literary texts; The merit of manual translation lies in its excellent quality, but it usually takes a long time. This study believes that when dealing with the C-E translation of classical Chinese poetry, preschool teachers might as well combine machine translation and manual translation, and add appropriate annotations to help children understand the poetry as well as its translations, as shown in Table 1.

Preschool teachers can make full use of diverse teaching methods and cleverly create diverse teaching scenarios during specific teaching, thereby stimulating children's thirst for knowledge and exploration of the fine traditional Chinese culture. For example, a course on the poem *Thinking of My Brothers on Mountain-climbing Day* and its English translation can be held on the Double Ninth Festival. Various methods such as performance teaching, narrative teaching, activity teaching, and image teaching can be applied to present images, sounds, text, and videos through multimedia technology, making children feel as if they are immersed in the fact that classical Chinese poetry's eternal charm of paying attention to reality and transcending reality, as well as the beauty of rhyme, form, and artistic conception in its English translation.

In the practice of integrating fine traditional Chinese culture into infant education, kindergartens undoubtedly play a crucial role. However, relying solely on school education is difficult to achieve all-round, multi-level, and wide-ranging training for young children. As the first teacher of children, parents should shoulder their due responsibilities in preschool education. In terms of cultural construction, kindergartens can post bilingual public signs in Chinese and English to influence children in a subtle way, cultivate their sense of identification and pride in the fine traditional Chinese culture, as well as their understanding and mastery of foreign languages and culture. As for the education of parents and children, the general secretary said: “Families should emphasize the importance of instructing and influencing children by word and deed, teaching knowledge and morality, helping children buckle the first ‘button’ of life and step up the first step of life” [14]. In family education, parents can exercise their children's ability to “listen” through oral narratives and watching videos related to traditional culture with their sons and daughters, such as programs such as *Everlasting Classics* and *Chinese Poetry Conference*. Parents can encourage children to share their daily experiences in class, praise them from time to time, allow them to unconsciously review their knowledge and cultivate confidence in the process of teaching knowledge to their parents. Also, parents can create an appropriate atmosphere for learning classical poetry at

home, guide their children to silently read, recite, or even recite classical poetry, which may deepen their input and accumulation of Chinese language and culture, improve their Chinese cultural literacy, allow them to maintain independent thinking in reading, form their own unique understanding of classical poetry, and optimize the construction of their Chinese cultural knowledge system where children and their parents exchange their understanding of traditional Chinese culture sincerely and friendly. More attention should be paid to the cultivation of “writing”. Given the limitations of young children’s knowledge level, excessive writing burden should not be imposed, but writing with appropriate intensity can promote the development of their writing awareness and problem awareness. There is unnecessary for young children to write logical and meticulous paragraphs and articles, in which case simply recording their insights in classical poetry and English translation courses is already worth encouraging, even if what they write is a few scattered words or a line of twisted sentences, all of which lays a solid foundation for the formation and development of their writing skills in the future. Of course, due to the individual differences in knowledge reserves and cognitive levels of each parent, family education may not be able to be carried out with high quality in all households. Parents who can provide their children with high-level family education should also pay attention to the “degree”, namely, neither excessive nor insufficient. They should not carry out family education independently, but promptly and closely connect with kindergartens and teachers, and talk about the problems and achievements they have discovered, to jointly plan their children’s journey to success, form a strong synergy of “Home-Kindergarten Education”, effectively promote fine traditional Chinese culture from both kindergarten and family to nourish preschool education and promote young children’s growth.

5 Conclusions

According to *The Works of Guanzi*, “it takes ten years to grow trees, but a hundred to rear people”. That constant dropping wears away a stone cannot be achieved in a single day, and talent cultivation cannot be accomplished overnight. No accumulate steps, no thousands of miles while no small streams, no rivers. A journey of a thousand miles begins with a single step while a man’s or woman’s growth begins with his or her infant stage. The infant stage is the optimal period for intellectual development, an important period for habit cultivation, and a critical period for personality development. Preschool education undertakes the major mission of cultivating socialist builders and successors for China and laying a solid foundation for children’s future development. Currently, in the field of infant education in China, there is a relatively enthusiastic and worshipful attitude towards Western modern theories of preschool education, and rarely a high degree of recognition, familiarity, and reasonable application of infant education ideas contained in the fine traditional Chinese culture. In the scenario, the lack of confidence in traditional culture and local theories among preschool teachers may unconsciously affect the construction of children’s cultural confidence towards Chinese culture, which is a situation that every person who cares about and loves traditional Chinese culture is unwilling to see. In contemporary era, in order to achieve the construction of China’s localization theory in the field of preschool education, it is necessary to pay much attention to the current situation in the field of infant education in China, call for real solutions with real problems, draw nutrients from the fine traditional Chinese culture of preschool

education concepts, and give them historical and cultural support, so that the creation of the indigenized theory of the Chinese school of animation in the field of infant education can be achieved. The classical Chinese poetry is a remarkable form of art in traditional Chinese character [15]. Although tiny poetry presents even more translation challenges as this form of poetry works by reducing the message to its essence [16], Chinese translators will spare no effort to do a good job in translation work. It is important in the work of a translator to be aware of the style, metric characteristics, and structure of the verse under translation, for which the translator must have not only knowledge of literature, but also of history, culture, and geography of foreign countries [17]. Based on this, the paper proposes a tentative approach to the creative transformation and innovative development of fine traditional Chinese culture, that is, integrating classical Chinese poetry and its English translations into preschool education, and providing specific and practical plans. It is hoped that certain experiences can be summarized in future practice, thereby developing China's local, scientific, and systematic infant education theories. At the same time, it must be pointed out that the shortcomings of this thesis lie in the lack of suggestions and references on the practical path of integrating classical poetry into infant education from the perspective of social education. Social education also plays an important guiding role in preschool education, which needs to be explored and supplemented in future.

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