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A Case Study of Integrating Ideological-Political Elements into Advanced Business English Teaching: Taking "Everyday Use" as an Example

Wang Yan^{1,*}

¹ School of Foreign Languages, Shanxi Datong University, Datong, China

* Correspondence: Wang Yan, School of Foreign Languages, Shanxi Datong University, Datong, China

Abstract: This paper presents a descriptive single-case study of the integration of ideological-political elements into Advanced Business English teaching through Unit 6, Alice Walker's "Everyday Use," a short story in the textbook. The case is designed around the Production-Oriented Approach (POA) and the teaching-reform logic of "integration, presentation, internalization." Rather than regarding ideological-political education as an additional component attached to language teaching, this case explores value-related resources that are already embedded in the literary text, which include cultural inheritance, family values, cultural identity, and the relationship between cultural heritage and everyday life. Meanwhile, these resources are incorporated into a blended teaching model consisting of pre-class motivation, in-class textual interpretation and cultural comparison, group presentation, and post-class reflection. The case focuses on teaching design and classroom implementation rather than on measuring learning gains statistically. And it analyzes how the case applies the "Three-Entry" principle and how POA provides a workable pedagogical process for integrating language learning with value-oriented reflection. The case suggests that "Everyday Use" offers a productive context for developing students' textual interpretation and intercultural awareness, as well as their ability to articulate Chinese cultural experience in English.

Keywords: Advanced Business English; Curriculum-based ideological-political education; Production-oriented approach; Everyday Use; Single-case study; Cultural inheritance

1. Introduction

Over recent years, curriculum-based ideological-political education has become a important direction of higher education reform in China. In foreign language education, its meaning lies not only in adding value-oriented content in language classroom, also in integrating value education with disciplinary knowledge, language ability and intercultural awareness. The Guidelines for the Curriculum-Based Ideological-Political Construction of College Foreign Language Courses emphasize the integration of ideological-political education with the characteristics and teaching objectives of foreign-language courses [1]. Professor Wen Qiufang also argues curriculum-based ideological-political education in foreign language teaching should be carried out through disciplinary content and learning process [2].

Advanced Business English is particularly suitable for such integration. Students are exposed to different cultural meanings, social values and perspectives through language materials. Meanwhile, if ideological message is predetermined and simply added to the English text, the textual interpretation may be weakened, and classroom discussion passive. Therefore, recent studies on curriculum-based ideological-political education in Advanced English emphasized exploring the value resources in the specific text, coordinating the teaching objectives of knowledge, competence and value [3,4]. Professor Sun Youzhong further stresses that ideological-political resources should be organically

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combined with the teaching materials, rather than added to them mechanically [5]. Thus, literary text can be an important vessel of both language learning and cultural reflection.

This paper takes Alice Walker's "Everyday Use" included in Unit 6 of the textbook used in this course as a single teaching case. The story centers on a conflict among an African-American mother and her two daughter, Dee and Maggie who have different understandings about two old quilts in the family house. Although being ordinary household objects, the two quilts carry family memory and cultural meaning. Therefore, the conflict naturally raises a question highly relevant to cultural education: what does it really mean to inherit and preserve culture? And this question provides a naturally connection between literary interpretation and reflection on cultural inheritance.

The study has three purposes. First, it illustrates how to identify implicit ideological-political elements in literary text and integrate them into the teaching design. Second, it demonstrates how the POA cycle of Motivating, Enabling, and Assessing can organize the teaching process [6,7]. Third, it discusses the pedagogical significance and limitations of this case. Specifically, this paper is a descriptive teaching case rather than an experimental study. The available materials present the teaching design and implementation, but do not provide a complete data set of questionnaires, interviews, or systematically collected student works. Therefore, this paper focuses on the logic and the process of the case, instead of drawing a statistical conclusion on learning effect with no data support.

2. Theoretical Framework

2.1. The "Three-Entry" Principle and Integration-Presentation-Internalization

The "Three-Entry" principle provides the value-education orientation of the case. Ideological-political elements should enter teaching materials, classrooms, and students' minds [1]. In operational terms, this case transforms the principle into three progressive stages: integration, presentation, and internalization. Integration refers to identifying value-related resources that existed in the literary text and integrating them into the teaching materials and objectives. Presentation refers to translating these resources into concrete classroom questions, textual interpretation, comparison, and communicative tasks. Internalization refers to students' subsequent reflection and personal understanding. Professor Wen points out that effective curriculum-based ideological-political education in foreign-language courses depends on the organic connection between value education and language teaching [2].

This framework also corresponds to the principles of curriculum-based ideological-political construction discussed by Zhang and Wang [8]. Rather than replacing language teaching with moral instruction, ideological-political education is a valued-oriented exploration with disciplinary content as a starting point. In this case, the cultural conflict in "Everyday Use" itself offers a starting point.

2.2. Production-Oriented Approach

The Production-Oriented Approach developed by professor Wen emphasizes the relationship between learning and communicative production. Its teaching process consists of Motivating, Enabling, and Assessing [6,7]. Motivating creates a meaningful communicative need and activates students' prior knowledge. Enabling provides scaffolding in language, content, and cognition. Assessing uses feedback and evaluation to improve students' output and learning effect.

The POA cycle is appropriate for the present case because it provides an operational bridge between the value-oriented framework and actual classroom activities. The teacher first creates questions about cultural inheritance, then guides students to close-read the text and compare different culture, and finally asks them to express their points of view through oral and written forms. By doing this, ideological-political elements remain connected to language learning rather than becoming an independent moral lecture. In the meantime, the blended teaching method also provides additional opportunities for pre-class preparation and post-class reflection; research on blended learning in Business

English also point out its potential for combining online resources with classroom interaction [9].

3. Case Design

3.1. Case Context and Participants

This case is the teaching of Unit 6, "Everyday Use," Advanced Business English course for Business English juniors at Shanxi Datong University. The original teaching design involved 32 students from Class 1, Year 2022. The students had acquired basic English reading and textual-analysis skills, making it possible to use the literary text as a basis for more demanding discussion and production.

The case adopts a qualitative, descriptive single-case study orientation. The available teaching materials include the teaching design, classroom activity arrangements, learning tasks, and teacher's reflection. The original design also included questionnaires, interviews, and student outputs as possible sources of evidence. However, because there are complete questionnaire data, interview records and systematically archived students' works available for this paper, these above mentioned materials are not presented as evidence. And this point is significantly important for methodological accuracy. The purpose of the paper is to document and analyze the teaching process instead of proving a measured causal effect.

3.2. The Reason to Select "Everyday Use"

"Everyday Use" is particularly suitable for the case. The core conflict is inseparable from the question of cultural inheritance. Dee regards the quilts as cultural artifacts with symbolic meaning and aesthetic value, whereas Maggie and mother relate the quilts to their family memory and lived experience. The contrast allow students to explore the difference between displaying cultural symbols and continuing cultural meaning through everyday practice.

Meanwhile, the text also provides a suitable foundation to discuss family values. Mother's memory of the quilts and Maggie's relationship with the family traditions guide students to consider how values and memory pass on between generations. In addition, through discussing the relationship between Dee and her cultural heritage, students are invited to explore cultural identity, instead of simply summarizing inter-culture as opposition between "foreign" values and "Chinese" values.

3.3. Identification of Ideological-Political Resources

Three elements are integrated into the case. The first is cultural inheritance. Students are encouraged to consider whether cultural heritage can be preserved only when objects are physically protected, or whether use, practice, memory, and inheritance are equally important. The second is family values, particularly the relationship between family memory and transmission generation after generation. The third is cultural identity and cultural confidence. Students are guided to distinguish between superficial attachment to cultural symbols and deeper understanding of cultural connotation.

The case also gives examples of Chinese intangible cultural heritage, including brocade, paper-cutting, and embroidery as comparative materials. The purpose is not to claim that the American and Chinese cases are identical, but to encourage students to analyze foreign text, and then reflect on their own familiar cultural context. This design follows the principle of connecting ideological-political resources with textbook content and disciplinary learning [5,8,10].

4. Case Implementation

4.1. Motivating: Pre-Class Online Preparation

The Motivating stage begins before the classroom session. Students receive the reading task for "Everyday Use," along with multi-modal background materials about African American quilts and Chinese traditional handicrafts. They are asked to consider

two questions: "What is the real value of a traditional handicraft?" and "Should cultural heritage mainly be collected and displayed, or should it remain part of everyday life?"

These questions are deliberately open-ended. The purpose is to create a cognitive problem that students can reflect on after reading the story. In POA terms, the pre-class task establishes a communicative and cognitive need for subsequent learning [6]. The online session allows students to encounter the issue before the teacher provides an interpretation, thus creating enough space for classroom discussion.

4.2. Enabling: Close Reading and Cultural Comparison

The Enabling stage is the core of the case. It is consisted of three stages: textual interpretation, cultural comparison and language production. First, students sort out the conflict concerning the quilts and the three characters, the mother, Maggie, and Dee. They examine characterization, narrative details, and the symbolic significance of the quilts. The teacher encourages students to avoid simple binary judgment of the characters. Dee's desire to rethink African American heritage can be understood as positive. However, her treatment of the quilts also raise a question worth considering, the difference between symbolic possession and lived inheritance. Such close reading keeps literary analysis the center of the lesson.

Second, students compare the literary text with Chinese cultural heritage practices. The teacher introduces examples such as brocade, paper-cutting, and embroidery and invites students to discuss three questions: What are the similarities and differences between cultural conflict in *Everyday Use* and Chinese cultural inheritance? Can everyday use facilitate cultural continuity? In contemporary Chinese families, how are family traditions passed on? The comparison is aimed to cultivate students' critical intercultural thinking rather than to simply develop a cultural ranking. This approach is in according with the broader principles of foreign language curriculum-based ideological-political construction [2,10].

Third, students complete a group production task. The class is divided into six groups, and each group prepares a five-minute presentation themed on "How Do We Inherit Our Traditions in Daily Life?" The presentation has to connect the literary with a Chinese cultural example. Therefore, students need to analyze the original text evidence, select the relevant cultural message, organize their argument and articulate their points of view in English. The task demonstrates POA's emphasis on production as an important driver of learning [6,7].

4.3. Assessing: Reflection and Feedback

The Assessing stage focuses on students' oral and written production. Students write a 300-400 words reflective article entitled with "My Understanding of Cultural Inheritance." Students need to refer to "Everyday Use", introduce a Chinese cultural practice and express their understanding on cultural inheritance. The teacher evaluates through students' self-evaluation, peer evaluation together with teacher feedback. The evaluation indicators include language organization, text evidence, cultural comparison, and clarity of argument.

In the present paper, these assignments are described as designed learning activities rather than analyzed statistically, therefore the complete date of students' paper is not available. The same principle applies to the post-class questionnaire and interview activities. These activities may contribute to data collection in the future. However, they should not be regarded as evidence to measure changes of students' values in the current case.

In addition, a second-classroom extension activity is optional. Students are encouraged to investigate local cultural-heritage stories and present them in English. This kind of activity is designed to connect classroom learning with students' social environment and provide an authentic context for them to communicate Chinese cultural experience. Therefore, the teaching design achieve the extension from textual understanding to personal reflection and practical communication.

5. Case Analysis and Discussion

5.1. *From Textual Meaning to Value-Oriented Inquiry*

The main pedagogical meaning of the case lies in that the ideological-political elements do not have to be mechanically added to the text "Everyday Use". They could arise naturally from the core conflict of the story. As concrete object, the quilts provide a medium for students to explore memory, identity, family relationships and cultural inheritance. And this supports professor Sun's argument that ideological-political resources should be connected organically with teaching materials [5].

The case also demonstrates why literary interpretation is important in value-oriented foreign language teaching. If the teacher simply tells students "Everyday Use" represents the real cultural heritage, then classroom activities are prone to becoming moralization. On the contrary, close-reading of the literary first require students to understand why the quilts are endowed with different meanings by the characters. Students can discuss cultural inheritance on the basis of a full understanding only after this kind of interpretation work. Therefore, value-oriented learning is achieved through language and literary analysis rather than replacing them.

5.2. *POA as an Operational Teaching Mechanism*

The case demonstrates a clear correspondence between the two frameworks. The integration of ideological-political resources occurs during teaching preparation. The Motivating stage raise the initial question of cultural inheritance. The Enabling stage provides the linguistic, textual, and intercultural scaffolding. The Assessing stage requires students to produce and reflect their ideas. This process transforms an abstract curriculum-reform concept into a concrete teaching procedure.

This design is also in consistence with the broader understanding of POA as a teacher-led, student-centered approach [6,7]. The teacher sets the learning objectives and provides scaffolding, whereas students must interpret the text, compare different cultural examples, form and express their viewpoints in English. In this sense, the teacher is no longer a transmitter of values but a designer and promoter of learning.

5.3. *Cultural Comparison and Cultural Confidence*

Another important feature of the case is the direction of cultural comparison. Students first start from an American literary text, then return to Chinese cultural experience. This naturally helps to prevent from two extremes: the uncritical admiration of foreign cultural symbols and unreflective rejection of foreign culture. Instead, students are encourage to examine cultural practices through evidence and comparison. This approach is consistent with the broader goal of cultivating intercultural competence while enhancing students' ability to understand and articulate Chinese culture [8,10].

However, this case should be understood cautiously. It could not be concluded that cultural confidence is formed simply because a teaching activity asks students to discuss Chinese culture. Nor a single classroom session could prove long-term value internalization has been achieved. Therefore, the strongest conclusion supported by the case is pedagogical. This teaching design offers opportunities for students to reflect on cultural inheritance and to express cultural ideas in English. And whether these opportunities could bring enduring changes, it requires further empirical study to verify.

5.4. *Limitations and Implications*

First, the present case is lack of complete empirical data. It does not contain systematic pre-test and post-test results, complete interview documentation or a coded corpus of student work. Consequently, statements about improvement of students competence should be understood as teaching expectations or qualitative observations, rather than as verified study results. Future research should collect baseline and follow-up questionnaires, representative students' writing samples, recorded classroom discussion and interview data, in order to examine students' changes systematically.

The second limitation is the limited scope of the case. It focuses on one literary piece and one student cohort. A single case can not demonstrate the same teaching design will

work equally well with other texts, student groups, or teaching contexts. Therefore, the main value of the case is explanatory and practical. It illustrates a way to organize the relationship among literary interpretation, language production, cultural comparison, and value-oriented learning.

The third limitation is the long-term nature of internalization. As emphasized in the literature on curriculum-based ideological-political education [1,2], the formation of values cannot be reasonably be completed in one lesson. Therefore, the "internalization" stage should be understood as an opportunity for reflection and meaning construction, rather as a claim that students' values have been permanently transformed. Continued integration across multiple units would be necessary to examine students long-term development.

6. Conclusion

This paper has presented a descriptive single-case study of Unit 6, "Everyday Use," in Advanced Business English. The case integrates the "Three-Entry" principle with the POA cycle, and organize the teaching around the progressive process of integration, presentation, and internalization. Its core design is to begin with the cultural conflict existed in the literary text, strengthen students' understanding through close-reading and intercultural comparison, and then require them to articulate their own ideas through English-language production.

The case demonstrates "Everyday Use" provides a rich resource to discuss cultural inheritance, family values, cultural identity, and the relationship between cultural symbols and everyday practice. More importantly, it illustrates a way of integrating ideological-political education without separating it from the disciplinary objectives of Advanced Business English. Students' language practice, literary interpretation, intercultural comparison, and cultural reflection are organized within the same learning process.

Because the present study does not have a complete set of questionnaire, interview, or student-work data, it does not claim statistically demonstrated improvement or complete value internalization. Its contribution is to offer a transparent and replicable teaching case. Future research can strengthen the evidence base by collecting longitudinal qualitative and quantitative data across several units. This kind of research would help to determine whether the integration-presentation-internalization model can produce sustained development in students' language competence, intercultural critical thinking, and ability to communicate Chinese cultural experience in English.

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