

# Case Analysis of Morality Incorporation into College English Courses

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## Abstract

The present paper is a case analysis about morality incorporation into college English courses. Two cases, the incorporation of "collectivism" and that of "filial piety" into two speaking, listening and viewing classes, are analyzed in detail respectively.

## Keywords

case analysis, moral incorporation, college English courses.

## 1. Introduction

To cultivate students' morality through college English courses has always been the trend. Morality here mainly refers to cultural identification and ideology infiltration. College students' cultural identification can be achieved through the appreciation of Chinese traditional and contemporary culture. And ideology infiltration into students can be achieved through their learning and true acceptance of national beliefs and political theories. While there are abundant academic papers on the theoretical introduction, review and criticism of morality integration into college English courses, specific application of this significant theory to the college English teaching practice obviously does not suffice. Actually, by offering case analysis of how morality is imperceptibly applied in a college English teacher's teaching practice, readers are likely to benefit more than merely studying morality integration theories. Therefore, the paper intends to use two cases to illustrate how morality integration into college English courses occurs and flourishes.

## 2. Body

### 2.1. Teaching Medium and Procedures

The CPC Central Committee and State Council in 2004 claimed that "every course in college enjoys the opportunity and shoulders the responsibility of moral education. We are supposed to explore resources of moral education in various other courses, and enhance moral education in the process of imparting professional knowledge." [1] The reality for college English courses is that in the initial stage or the main arena they can be divided into two types of courses, reading, writing and translating courses and viewing, listening and speaking courses. The latter types of courses are sensibly chosen as the object of application for their innate advantages. Reading, writing and translating courses are comparatively more difficult for students to master than speaking, listening and viewing courses for the depth of the teaching content and relative complexity of the language points involved. Also, reading, writing and translating courses have proved relatively more time-consuming than viewing, listening and speaking courses. Therefore, speaking, listening and viewing courses serve as a preferable medium or platform for the experimental application of morality incorporation theories.

The application of morality incorporation theories in a speaking, listening and viewing class may begin with a Chinese revolutionary song before the class starts. College students born in the 1990s or 2000s may seldom listen to revolutionary songs which in fact are equally

attractive and pleasant to the ear. Students are expected to talk about the songs after class as they may develop a liking for them over time. Then, at the appropriate time, teachers may ask students to talk about the revolutionary songs in English with the teachers' guidance and assistance.

Some may get confused about or even doubt the feasibility of imperceptible incorporation of morality in a speaking, listening and viewing class. As some of the materials in textbooks do contain morality-related elements, teachers can always divert a bit to give a word or two about a certain morality point. However, in most cases, teachers have to elaborate on a morality point by giving lectures about it and organizing various activities revolving around it for the students. Therefore, it is highly suggested that one session (45 minutes) or at least half an hour be set aside for the morality incorporation activities. Actually, the teaching materials for language learning should not be limited to textbooks, as language learning in essence might as well occur through language materials other than textbook contents. And the language goal can also be achieved through humanistic materials such as humanity and ideology-related ones and Chinese traditional culture. After class, college English teachers may assign some interesting morality-related oral tasks other than pure language-oriented tasks based on students' textbooks.

## **2.2. Case 1: Integration of "Collectivism" into Unit 3 Book 3 of New Horizon College English for Speaking Listening Viewing Course**

One of the themes of the unit under discussion is "individualism" advocated by the western mainstream society, so its counterpart "collectivism" can be well explored as the melting point. To be specific, a teacher in charge may begin his or her class by giving a detailed analysis of oriental collectivism after he or she has objectively evaluated western individualism. Besides, the possible misunderstandings about both value orientations should be clarified and corrected. For this part, the teacher should make a contrast table, one about "individualism", the other "collectivism" before class. In class, while lecturing, the teacher may ask students to summarize the key words about the two value orientations. Also, the teacher should prepare some true or false questions to check students' understanding or misunderstanding about the two contrasting value orientations.

The teacher involved might as well conduct a survey on how they would like to choose from the two value orientations. The teacher may present some hot issues happening in the current society such as China's success in combating covid-19, ask students to give their responses and summarize students' attitudes and explanations. After class, the teacher may assign students tasks concerning collectivism. For example, the teacher may ask students to search for information about traditional rites and customs practiced by some extended families such as worshipping ancestors. Then the teacher may ask the students to establish groups for discussions and give group presentation in class.

Here we can see the teacher's morality integration into the English teaching practice is step by step from the perceptual stage to the rational one. Through the incorporation of "collectivism" into the unit, students get insights into "individualism" and "collectivism". More importantly, students' collective sense is greatly enhanced as they are now able to connect the somewhat abstract concept of "collectivism" with the living social reality. Also, by doing the group homework assignment after class, students may have formed their own extended family consciousness. They may develop an interest in inheriting, seeking or even establishing their own family culture, which definitely lays the foundation for further strengthening the national-level collective consciousness.

### 2.3. Case 2: Integration of "Filial Piety" into Unit 4 Book 3 of New Horizon College English for Speaking Listening Viewing Course

One of the passages in the listening-in part of this unit is about providing for the aged in Hong Kong society, which can be easily linked to the tradition of showing respect and care for the elderly advocated by Chinese traditional culture. The passage involved is mainly about the changed ways of providing for the aged and its current condition in Hong Kong. Some of the tales in "Twenty-four Stories of Filial Piety" and famous poems on filial piety such as "A Traveler's Song" by Meng Jiao in Chinese traditional culture serve as very good raw materials and melting points for integrating moral education into the speaking, listening and viewing class.

"If we intend to export Chinese culture overseas, we should develop students' ability to master the English equivalents of expressions in Chinese culture." [2] Therefore, college English teachers should first of all provide English materials talking about Chinese culture for the students. Before class starts, the teacher in charge may locate several ancient or modern poems on filial piety in both Chinese and English versions and give them to students for their own appreciation and exploration. In class, the teacher may divide the class into groups and ask students to translate the Chinese version of one of the chosen poems to English within their groups. Then the teacher may require a group to show its own translation of a poem and encourage the rest of the groups to comment and offer ways to perfect it. After class, the teacher may ask students to perform a play based on one of the tales in "Twenty-four Stories of Filial Piety". The teacher may distribute the stories in the English version first, and ask students to write a script according to the original story within groups. Then students may role-play the story, video record it and show it in the next class.

Through these activities both in and after class, students get a better understanding of Chinese traditional "filial piety" culture. Enchanted by Chinese traditional "filial piety" culture, most students claim that they would like to explore further about it and take action to show their filial piety in real life. Also, given the opportunity, they would like to share the Chinese traditional filial piety stories and poems with foreign friends through various means.

### 3. Conclusion

In the introduction part, the paper divides the term "morality" into two categories, cultural identification and ideology infiltration. Then the paper states the fact that papers on morality incorporation theories suffice, but case analysis of the application of such theories is rarely seen, which establishes the reason why the present paper elaborates on two cases for detailed analysis. Speaking, listening and viewing courses rather than reading, writing and translating courses are chosen as the object of application for their innate advantages. Also, a period of time should be specifically set aside for the morality incorporating activities, and the materials used for such activities should not be confined to textbooks. One case analysis is about the incorporation of "collectivism", and the other about "filial piety". By designing various class activities in and after class after giving lectures and surveys in both cases, the teachers achieve their goal of cultivating students' expected cultural identification and ideology infiltration in their English teaching practice.

### References

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