Re-contextualizing ELT Materials: The Case of Southeast Asia (SEA)

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Abstract This chapter highlights four important issues. To begin with, it addresses the role of context in the design of ELT materials because each of the language materials has different pedagogical goals in order to meet different needs of learner groups. For this reason, language teachers as materials developers need to re-contextualize the design and use of ELT materials. In this chapter, we also argue for the role of language materials as a cultural artifact because language materials can feature different cultural and moral values. With this in mind, we highlight a pressing need for incorporating values into ELT materials. In the remaining section, we offer practical guidelines on value-based language materials writing.

Keywords Cultural artifact • ELT • Language materials design and use • Re-contextualization • Role of context • Values

1 Introduction: The Role of Context in the Design of ELT Materials

Language learning and teaching cannot be carried out in a vacuum. This pedagogical enterprise is political, complex, and always socially embedded within and influenced by its broader socio-political and sociocultural contexts. Teaching situations

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in any languages are unique in their own way. The ways in which values and moral issues are realized in the classroom, for instance, are also uniquely complex, subtle, and all omnipresent. In this respect, to address value dimensions in language education especially in the English classroom, designing materials in ELT in each situation, therefore, needs to take into account contextual elements of learners, teachers, classrooms, and institutions (McDonough et al. 2013). This contextual factor deals with social actors (e.g., teachers and students) and micro-macro environments where ELT materials are designed and used.

Since language learning is contextually dynamic, contextual sensitivity is a foundation for the design of language materials and pedagogical methods in ELT. For example, designing, using, and incorporating cultural and moral values into ELT materials should not be thought and done in isolation from a learner's specific sociocultural context in which language learning and teaching are to take place. In this regard, teachers, moral agents, should be always sensitive to individual learners' different backgrounds, characters, and needs. Particularly in today's globalized and culture-hybrid context where ELT landscapes around the world have been changing, adapting and/or being affected by the influx of changes driven by immigration, globalization and the neo-liberalism world order, it is very pivotal for English teachers to keep up with these changes. Language teachers need to revisit their material design schemes, revise, and keep them relevant to the learner.

In some SEA countries (e.g., Indonesia, Thailand, Vietnam), the changes in socio-political climates (e.g., the boom of tourism industry) might have an immense impact on the people's values, beliefs and ways of life. To some extent, educational sectors might not be able to avoid those changes. The educational policy, language programs and classroom practices will thus be affected by all means. For example, some learning materials and methods once used to be appropriate and effective might not be applicable to the current digital classroom any more. Some changes might not fit in language ideology and might go against established conventional classroom rules. These components vary from one context to another and will affect not only the design concept but also the implementation of learning materials in the classroom. As a teaching situation in each socio-institutional setting has its own special characteristics, problems, and difficulties, understanding the context is therefore another critical step in language materials design. Therefore, language teachers should be keen on de-constructing language classroom materials to catch up with changing landscapes.

Major contextual factors can be classified into different aspects: learners and setting aspects (McDonough et al. 2013); social, educational, pupil, and teachers variables (Hedge 2000); learners, teachers, and situations (Nation and Macalister 2010); and sociocultural context (Holliday 1994, 2005). First and foremost, the design of ELT materials needs to take the learner's background into account. Key characteristics of the learner background include age, characteristics, needs, interests, level of proficiency, aptitude, mother tongue, academic level, attitudes towards learning, motivation, reasons for learning, preferred learning styles, and personality. Learners with different contextual factors have different learning needs. These learner characteristics or "variables" (McDonough et al. 2013, p.6) influence a language materials design in terms of planning and using language materials.

Learners' age, personality, and preferred learning style, for example, might affect choices of topics, lesson plans, and methodological design if teachers intend to address moral dimensions in the classroom. Too young learners might not be ready or are not capable to be introduced into the moral discussion. For this reason, teachers should consider the aspect of the suitability of ELT materials and methods that fit with the learners' age and their character types. Understanding learner characteristics will help assess suitable activities that are available and accessible in a particular language classroom.

Another equally crucial aspect of context is learner's setting. This includes not only the physical teaching and learning environment but also the sociocultural setting. This factor plays an important role in helping teachers determine whether the design and implementation of ELT materials and methods are feasible in the first place and successful or not in the end. In some contexts, the physical features of the setting such as hot or cold temperature can often determine the suitability of both materials and methods. The weather may be so problematic that they might affect the initial point in constructing materials design and accommodate the moral issues directly in the materials. As a result, the environment reality in such a situation might not allow teachers to move forward to include moral discourse in English language learning and teaching. Otherwise, teachers need to find ways to adopt attitude indirectly that helps develop moral philosophy to learners.

In addition to the physical environment such as noises, class size, and weather, such sociocultural environments as local norms and beliefs and sub-cultures can determine the choices of materials and methods. For example, in some countries (e.g., Brunei Darussalam, Indonesia, Malaysia), some textbooks contain topics or issues that are sensitive to local beliefs and cultures (e.g., prostitution, woman exploitation, free sex). Addressing such topics might have an impact on the whole community's way of life. Other contextual factors include teachers, an availability of resources, linguistic environments, the role and status of English in a certain community, the role of English in school, institutional management and administration, resources, classroom rules, supportive human resources, time, assessment, and sociocultural constraints.

First, take the factor of teachers, who are always at the front line of a classroom, as an example. Their status at both institutional and national levels, teacher's profile in terms of training, teaching experiences, mother tongue, attitudes to their job, and expectations will play an important role in value cultivation issues in English language programs. In addition, teachers are affected by all the aforementioned learner and setting variables. To be specific, the deployment of ELT materials and resources in addressing moral education, for instance, stems from the teachers' decision in the first place. The success of language programs, to some degree, depends on how much teachers are capable of equipping themselves with the right tools for ataining an achievable goal.

Another important element is the availability of resources: both simple and complex resources. These resources include books, audio-visual materials, quality of chairs and tables, availability of electric power, laboratories, and computers (both hardware and software), and the Internet. In this digital era, we are all aware that in

certain remote areas, classrooms are run under the limitations of everything. On a regular basis, course planning, syllabus design, and the selection of classroom materials and resources in these sites are not available or not adequate for teachers to put lessons into practice. Simply put, geographical isolation in this case might not have access to desired and modern materials, such as computers, Internet, and Wi-Fi. Thus, it might hinder any moral education programs to take place. Moreover, the role and status of English in a certain country and its place in the school's curriculum are also crucial. Whether it is as a means of everyday communication or primarily a requirement in school curriculum affects ELT materials design and development. This factor is regarded as a linguistic environment for moral education programs.

To sum up, for most EFL/ESL teachers in many settings around the world, addressing moral dimensions in English education should be contextually realistic or should not ignore a situation affected by the aforementioned factors. To reiterate, different countries and communities are contextually unique and vibrant. Each community has different educational system, language ideologies, and historical backgrounds. These differences will lead to the design and selection of an appropriate type of syllabus content and specification. Therefore, revisiting localized materials and design of language programs from time to time might be a plausible way out to foster moral education programs.

2 Seeing ELT Materials as a Cultural Artifact

For critical discourse analysts, discourse or the use of language in oral and written texts is a social act. As such, any discourse, including ELT materials is both "socially constitutive as well as socially conditioned" (Fairclough and Wodak 1997, p. 258). Discourse is socially conditioned because it embodies the beliefs, habits, and social practices of the context that produced it. On the other hand, discourse is socially constitutive because it participates in the passing on of these beliefs and practices.

As a form of discourse, ELT materials are therefore grounded in a specific community where beliefs, habits and social practices find their materials form in both culture and language. They are the products of "complex selective processes reflecting political decisions, educational beliefs and priorities, cultural realities and language policies" (Weninger and Curdt-Christiansen 2015, p. 1). They are "cultural artefacts" (Gray 2000) embedded in the world; thus, when readers read these materials, they necessarily read the ideological, cultural, political and social forces that have shaped these texts. Additionally, because discourse is socially constitutive, ELT materials can become a means of influencing individuals to accept a community's dominant values, beliefs, and assumptions in the guise of universal values or meaning.

ELT materials do all this through content and language. Through readings and activities in ELT materials and the way these materials are presented, language learners are shaped to think and behave in a particular way, often reflecting what society deems acceptable. Because ELT textbooks are written by authors who have

been strongly influenced and shaped by their cultural context, "[t]he topical and linguistic contents of the books are necessarily engulfed in the cultural structures" (Zarei and Khalessi 2011). At the same time, learners participate in this "socialization" and "reproduction" of cultural structures and values because they are "involv[ed] … in the creation of social meanings through the presentation of particular social realities arbitrarily selected" (Dendrinos 1992, p. 195).

A cultural content of textbooks has been described in different ways. Kim and Paek (2015) and Chao (2011) use Moran's (2001 in Kim and Paek 2015, p.87) five dimensions of culture: *products (*artifacts, places, institutions, art forms*), practices (*operations, acts, scenarios, lives*), perspectives* (beliefs, values and attitudes)*, communities* (social contexts, circumstances, groups), and *persons*. Yuen (2011, p. 459) describes the aspects of culture in ELT textbooks in terms of *products* (system of code)*, practices* (communication)*, perspectives* (thoughts), and *persons*. Chao (2011, p. 197) operationalizes culture in textbooks in terms of *source culture* (local culture)*, target culture* (culture of inner circle countries)*, international culture* (culture of outer and expanding circle countries, excluding local culture), *intercultural interaction* (comparison of local and international culture), and *universality across culture* (general content, without specific reference to any culture).

The cultural content of ELT textbooks is also often referred to as the *hidden curriculum* -- "unstated norms, values, and beliefs transmitted through the underlying structure of schooling" (Giroux 1978, p.148). These are the underlying assumptions or hidden agenda that seek to uphold the interests and values of certain cultures or groups of people. Several studies have investigated the cultural content of ELT textbooks, most of which conclude that ELT textbooks used in different contexts remain to be artifacts of inner circle countries, particularly, American culture (Matsuda 2002; Basabe 2006; Lee 2009; Chao 2011; Zarei and Khalessi 2011; Caukill 2011; Chao 2011; Dinh and Sharifian 2017; Kim 2012; Ping 2015). In these textbooks, the English language is depicted as used mostly by people from the inner circles for inter and intra cultural communication. As such, the cultural practices, values and beliefs of these inner circle countries are represented more in the ELT textbooks.

Basabe (2006) concluded that ELT textbooks presented a "world … in which the English speaking countries are not only linguistic but also cultural 'targets' the globe has to aspire to, imitate and follow" (p.69). In the same way, Yuen (2011) observed that the ELT textbooks mostly dealt with the culture of inner circle countries, with the African culture as the least covered. Among the inner circle countries, America and its culture seem to be the most represented in the textbooks used in China (Ping 2015); however, the Chinese culture remained to be positively portrayed, with Ping concluding that this is done as a means of "societal control" (p. 177). ELT textbooks in Korea likewise excluded the cultures of the outer circle users of English, with some textbooks presenting other cultures as "filthy" and "dangerous" (Lee 2009, p. 82). In addition to the preference for illustrations of Caucasian English teachers in the textbooks analyzed, Kim (2012) also saw the pervasiveness of "gender bias, racial discrimination, and biases based in ethnicity, nationality, social class and minority status"(p. 37) in ELT textbooks used in Korea. Tajeddin and Teimournezhad (2015) noted as well the absence of reference to the

local culture of the learners in both international and localized textbooks. With the pervasiveness of the culture and lifestyle of the "affluent, western and middle class" (Caukill 2011, p. 65) in the textbooks analyzed, language learners are not exposed to the different users and types of English in the world today. Xu (2013), however, found that ELT materials used in secondary schools in China covered the cultures of non-inner circle speakers of English, and in fact offered perspectives of and across different cultures.

Nault (2006) sees this "culture-bound nature of ELT materials" (p. 322) as problematic. Values and practices that may seem to be harmless or acceptable in one sociocultural context may not be so across cultural contexts. Furthermore, values that are passed off as universal or natural are in fact very specific to a particular culture and group (Belsey 1990). The development of English as an International Language (EIL) necessitates the need for ELT materials writers to include intercultural competence and multicultural awareness. Additionally, because English is no longer just used by inner circle countries to communicate with one another, but also by outer and expanding circle countries to communicate within and across the circles, the discourses, cultures and perspectives of users of English from inner, outer and expanding circles will have to be included in ELT materials for "international understanding" (Matsuda 2002).

3 Needs for Incorporating Cultural or Moral Content into ELT Materials

Two recent major developments within the field of applied linguistics/TESOL have led to a renewed interest in the concept of cultural representation in ELT. To begin with, the pedagogy of English as an International Language (e.g. McKay 2002, 2012) calls for a reconsideration of the status quo of cultures and their representation in ELT textbooks (Cortazzi and Jin 1999; Nault 2006). Risager (2007) points out that the inclusion of cultural content in language education necessarily involves the creation of 'cultural representations', which are "built up in discourses, and … convey images or narratives of culture and society in particular contexts" (p. 180). However, Kubota (2003) maintains that the discourses that produce the images often arise within unequal power relations. For example, English proficiency has often been associated with progress, enlightenment, and economic opportunity, which Pennycook (1998) terms discourse of colonialism. Because such discursive associations between English language and English-speaking countries, many English language learners find English and its associated cultural values and practices to be a significant threat to their local identities (Canagarajah 1999; Ryan 1998). Moreover, the ELT profession has also been critiqued for constructing discursive representations of learners' cultural identities (Kubota 1999; McKay and Wong 1996); for example, Asian students are passive, obedient, and harmony-oriented. Those cultural representations in ELT will not get the learners beyond

using "their own cultural system to interpret … messages whose intended meaning may be well predicated on quite different cultural assumption" (Cortazzi and Jin 1999, p. 197).

Thus, scholars suggest that cultural representations in ELT must be viewed from intercultural perspectives (Risager 2007), situated within "the relationships between different societies and the effect of these relationships on repertoires of language users and their potential to construct voice" (Blommaert 2005, p. 15). In order to address the complexity of these relationships, teaching materials and activities necessarily "function as a form of cultural politics by inclusion (or exclusion) of aspects of social, economic, political, or cultural reality (Cortazzi and Jin 1999, p. 200). According to McKay (2002, p.12), a key use of English as an international language is "to allow speakers to tell others about their ideas and culture." Kubota (1999) initiates the term 'critical multiculturalism" that views culture "as a site of political and ideological struggles over meaning" (p. 30) to problematize cultural representations. This multicultural turn encourages language teachers to re-situate and recognize multilingual repertoires of learners with their multilingual resources (May 2014).

The second major development, very much aligned with the first one, is the development of the critical turn in language and intercultural communication pedagogy, stemming from the field of critical pedagogy (Dasli and Diaz 2017). The critical turn in applied linguistics is described by Kumaravadivelu (2008) as connecting word to the world and the recognition of language as an ideology not just as a system. It is also about the realization of the social, cultural and political dynamism of language use. Language learning and teaching are thus more than learning and teaching language. It has to go beyond the acquisition of language skills and communicative competence to the critical examination of the cultural and sociopolitical context in which it occurs. As Benesch (2001) puts it, critical pedagogy is used as a means of linking the linguistic text, sociopolitical context and the academic content with the larger community for the purpose of changing classroom input and interaction into effective instruments of social transformation. Kumaravadivelu (2008) and Byram (2008, 2011) have called for global cultural consciousness and intercultural citizenship as key outcomes of second language learning. As these scholars contend, second language education, including EFL education, must have a transformative goal that can only be achieved through cultural reflection and understanding within a critically oriented pedagogy. As Kumaravadivelu (2008) notes,

> The task of promoting global cultural consciousness in the classroom can hardly be accomplished unless a concerted effort is made to use materials that will prompt learners to confront some of the taken-for-granted cultural beliefs about the Self and the Other (p. 189).

Given that language and culture are intertwined, ELT textbooks remain the dominant medium for providing EFL learners with examples of target language usage, cultural content, and information. In other words, textbooks play the role of cultural mediators as they transmit overt and covert societal values, assumptions, and images. A set of cultural values embedded in the textbooks (Cunningsworth 1995; Hinkel 1999) shapes students' cultural awareness, perceptions, and knowledge

(Cunningsworth 1995; Hinkel 1999). Textbooks thus play a pivotal role in the success of language education's socially transformative agenda, and a great deal of research has examined culture in English language textbooks. However, most of these investigations only look into the role of textbooks as carriers of cultural information. Such an approach, we believe, is not sufficient. As cultural meaning is socially constructed by the interaction of different perspectives (Kramsch 1998), two issues need to be considered and further researched. The first issue concerns the cultural content of the textbooks. The selection of cultural content to be included in the textbook can be guided by the definition of culture.

Byram (1988, p. 82) defines culture as knowledge which is "shared and negotiated between people", and "much of that knowledge is symbolically expressed in artifacts and behaviours and is formulated as rules, norms, expectations, as moral and legal codes, as proverbs, as parental injunctions to children." In other words, cultural values to be included in the textbooks need to encompass moral values. Moreover, in the contemporary globalized world, even small culture groups and their associated practices, values and perspectives may be transnational in scope (McKay 2002; Risager 2007) to avoid falling into the trap of cultural stereotype and the extremist promotion of nationalism, which is the product of cultural essentialism. Therefore, it is important to recognize that groups of any size are culturally heterogeneous and sometimes conflicted; that cultural values and moral values inevitably change over time; and that individuals experience cultural participation subjectively, in accordance with their cultural positioning (Kramsch 1998). In addition, cultural content needs to be relatable and meaningful to the particular group of learners, as ample empirical evidence has suggested that learners learn better when they can relate to learning materials and find the materials real and meaningful to themselves (Matsuda 2012). It would be unproductive if learners find the reality represented in the teaching materials too culturally alien to them.

According to Gray (2002), EFL textbooks ought to be engaging as a bearer of messages, and students learning a language should be greatly encouraged to regard materials as more than linguistic objects. In addition, students should be allowed to voice their own opinions. It is at this point that the global textbook could be changed to a useful instrument for provoking cultural debate and, simultaneously, a genuine educational tool. Given the major publishers' abiding concentration on marketing 'one-size-fits-all' global course books, local, and regional initiatives seem to offer the most promising ways of developing and producing materials that can meet the local students' intercultural needs.

The second issue is related to the locally appropriate cultural pedagogy. Matsuda (2012, p. 178) points out that

> While users often have a view of teaching materials (especially published ones) as an objective collection of information, they are indeed a cultural artifact that represents and promotes certain values, whether intentional or unintentional (Hino 1998). Thus, values represented in teaching materials could potentially come into direct conflict with that of teachers and students. Dissonance created by such conflict itself is not necessarily a bad thing: the exposure to different values broadens one's perspective and provides a learning opportunity.

So, towards the development of learners' global cultural consciousness and intercultural citizenship as the key goal of English language education in the twenty-first century, language pedagogy should be driven by a critical pedagogy approach, which emphasizes the development of critical thinking skills through engagement in such learning tasks as discussing, analyzing, generalizing, and evaluating cultural information.

4 Conclusions: Practical Guidelines on the Design of Value-Based ELT Materials

We have delineated the re-contextualization of ELT materials development, the role of ELT materials as a cultural artifact, and the needs for including cultural and moral values in ELT materials. In this last section, we would like to provide practical guidelines on the design of value-based ELT materials. This addresses the fact that language materials play a pivotal role in shaping the teaching and learning of language. When designing ELT materials in practice, we have to take into account seven main elements of ELT materials: (1) guiding theory, (2) authenticity, (3) topics, (4) knowledge and language, (5) texts and contexts, (6) tasks or activities, and (7) pedagogical prompts. These elements reflect the core of ELT materials.

To begin with, theoretical orientation or guiding theory provides the basis for designing any ELT materials. In the case of value-based materials design, language teachers can make use of particular guiding theory (e.g., critical language pedagogy, critical moral theory, sociocultural theory, social semiotics, critical discourse, cultural linguistics) to design learning tasks or activities (e.g., task-based language activities, text-based learning tasks). Learning tasks or activities should go beyond the remit of learning exercises, limiting the scope of a learning task itself. More importantly, these tasks or activities should reflect the core of guiding theory chosen. In other words, the presentation of value content should be manifested through learning texts and tasks guided by the chosen guiding theory.

In language materials design, MacDonald, Badger and Dasli (2006) conceptualize *authenticity* as an attribute of language, text, and materials, such as authentic language, authentic text, and authentic materials. We argue that authenticity is the actual use of language (e.g., English), texts (e.g., text of illegal logging), and tasks (e.g., discussing industrialization and illegal logging). In value-based language materials design, authentic language, text, and materials should be relevant to learners' sociocultural knowledge (e.g., the value of working together in Indonesia and Malaysia), social practices (e.g., *Id-ul-Fitr* celebration in Brunei Darussalam), and discourses (e.g., the discourse of Lunar New Year or *Tet* in Vietnam). In other words, authenticity in language materials deals with a number of such important issues as actual users or actors (e.g., learners and their interlocutors of other cultures), communicative and social purposes (e.g., moral campaigns of illegal logging), contexts (e.g., the use of moral and cultural values in a certain social event), and social practices (e.g., wedding celebration in Thailand).

The third element of materials is selection of topics. Identifying topics is a catalyst for selecting texts. Topics of student interest underlie a language lesson in which the presentation of topics varies from one genre to another. Specifically in value-based materials, a theme is also a crucial component of value knowledge construction. Specifying cultural and moral content in materials also frames topics of interest relevant to what students experience in sociocultural encounters (e.g., handshaking and hugging as well as wedding and national rituals). In deciding value-relevant themes, language teachers need to know core values of learners' lives and other values of other cultures in different communities, cities, regions, and countries, such as respect for parents and ancestors, making living for family, celebrating national holidays, and working together. These core values can narrow down the scope of language materials. Because values are socially tied to sociocultural norms, language teachers should think of a range of geographical contexts (e.g., East Java and Borneo in Indonesia or South Thailand and North Thailand) and ethnic groups (e.g., the Javanese and the Dayak or the Siamese and the Tai Ya). It is important to note that language materials cannot cover everything, but language teachers can prioritize which value topics are relevant to learner language learning and value learning in tandem. Topics of lessons also play a crucial role in the selection of knowledge and language in language materials.

Another element of language materials includes knowledge and language. Knowledge builds on the interpretation of the world. The construction of knowledge is associated with language development. From a sociocultural perspective, language is a tool for sense making of knowledge. For this reason, language is always tied with knowledge. Without language, no knowledge can be presented. In language materials design, knowledge of cultural and moral values has specialized language, such as love of God derived from religious values, respect for authority derived from institutional values, gender equality stemming from feminist values, and eco-tourism stemming from environmental values. To understand this value knowledge, students need to experience and engage with texts of these values.

Texts and contexts are another element of language materials. Any text is always situated in social environments where it is socio-historically constructed. Halliday (1999) pinpoints that "the environment for language as text is the context of situation, and the environment for language as system is the context of culture" (p. 1). This suggests that texts are socially interpreted in relation to context, which involves social actors, texts, social events, and communicative purposes (genres). To design value-based language materials, teachers should include value texts, which are created, distributed, and used in particular geographic and social contexts (e.g., Java in Indonesia or Hanoi in Vietnam) so that students will be familiar with the context of text production, distribution, and usage. In short, the selection of value texts should be based on the authenticity of text and task use in a particular sociocultural context (e.g., communicative events in West Borneo-Indonesia). The interpretation of the texts involves different contextual factors (e.g., culture of people, social practices of ethnic groups).

Learning tasks or activities are a crucial part of language materials. Task design is geared to encourage students' engagement with texts and activities (Widodo 2015). In some case, it is manifestation of teacher intention. In practice, students interpret learning tasks or activities differently. The task design can be grounded in three approaches: a content-based approach, a text-based approach, and a task-based approach. Using the content-based approach, language teachers can design learning tasks based on value contents relevant to learner needs and target institutional needs. Informed by the text-based approach, the teacher starts with the presentation of value texts that students can work on. The students engage in different text-based learning tasks based on text-based cycles, such as (1) exploring or navigating text, (2) using and experiencing the text, (4) constructing text, (5) presenting the created text, and (6) assesing the text (see Mickan and Lopez 2017; Widodo 2015). Based on the task-based approach, the teacher can design learning activities, which include pre-task, while-task, and post-task learning cycles. Without learning tasks or activities, students will not learn something although they are given texts. The design of task depends on the goals of doing particular learning activities. The nature of learning tasks can be interactional (meaning making and negotiation) and transactional (information and product-service exchange). Equally important, learning tasks should provide students with varied opportunities to use language to perform particular learning tasks.

Instructional prompts are instructive information or an informational map that guides students to perform learning tasks or activities. They can regulate student learning. Questions, hints, instructive statements, or instructions are geared to maximize student engagement in learning. In value-based language materials, the following instructional prompts encourage student engagement: *Navigate and select two different multimodal texts (the use of verbal text and visual text together) of illegal logging in a newspaper/a magazine and an official website. Compare the use of value-laden language represented in the two texts in relation to vocabulary and grammar. Do these two tasks in groups of 3–4 students*. In these instructions, students are given two series of tasks. First, they have to search for and choose a text of the same value-related topic but with different genres such as the magazine/newspaper and the official website. Second, they engage in lexico-grammatical analysis of the two texts. Methodologically speaking, these tasks encourage students to engage in collaborative learning, group work. Thus, actual learning tasks or activities along with appropriate prompts can help students to realize what is supposed to do.

Language teachers as materials designers or developers can also take into account student prior knowledge and experience. This knowledge and experience serves as a starting point for making sense of texts and tasks because students always have their own background knowledge (funds of knowledge). In this respect, language teachers consider these important factors: students' linguistic resources, their knowledge of values, students' level of cultural and socio-pragmatic competences, their understanding of specific value-relevant topics and registers, and their communicative/discursive repertoires.

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