| **RESEARCH ARTICLE**

Critical Pedagogy and High Order Thinking Skills in a Classroom Discourse

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| **ABSTRACT**

The main aim of this study is to examine the effectiveness of critical pedagogy and high-order thinking skills in upgrading values-based education and intercultural understanding. Critical pedagogy is a transformational approach that aims to embrace educational values, intercultural identity, the commonality of beneficence and the value of individual freedom in today's globalised world. In this regard, the teacher's role is to help learners to aggrandize their intercultural and critical cultural responsibility for acceptance of otherness, that is, self-reflection, essentialism, and cosmopolitanism in a value based educational system. This article used EFL teaching materials that drew on critical literacy (two culturally based units and a short story analysis) stemming from the critical pedagogy lens (praxis pedagogy). The data of this study were analysed qualitatively through the three stages of disciplinary Fairclough's approach to critical discourse analysis: description, interpretation and explanation; it is an approach that considers language as a form of political and social practice. The findings revealed that critical pedagogy and high order skills developed values-based education as well as intercultural understanding.

| **KEYWORDS**

Critical pedagogy, critical literacy, high order skills, intercultural understanding, values-based education.

| **ARTICLE INFORMATION**

1. Introduction

Values based education is a basis of intercultural acceptance among people in society. These values mirror the cultural, social and orientations of all people in society and, more importantly, encourage cross cultural and intercultural communication skills. In this regard, Morocco, which is a multicultural community, has a variety of values based on their Moroccan traditions, cultural, linguistic and social perspectives that permit social dialogue and allow Moroccan ethnicities and cultural backgrounds to meet and achieve tolerance, acceptance, solidarity and altruism. Thus, critical pedagogy embraces moral education towards interculturality, dialogue and acceptance. This pedagogy enables learners to reflect on the realities of their society in a worldwide context (Risager, 2007). Importantly, CP promotes intercultural communication (Phipps & Guilherme, 2004), which is defined as "the exchange of information between individuals who are unalike culturally" (Rogers & Steinfatt, 1999), it is "a participatory set of actions in the world', that is, dialogical and material exchanges between members of cultural groupings" (Jack & Phipps, 2005). The variety of cultural backgrounds and impositions may lead to a dilemma and push towards the marginal man. Accordingly, critical pedagogy can be a vehicle to gather all in one community and harmonize cultural differences. In this regard, this article aims to answer this question: To what extent do critical pedagogy and high order skills upgrade social thinking, values-based education and intercultural understanding? The article began with a literature review, including an introduction to critical pedagogy along with high order skills, intercultural communication and educational values; the second part of the article tackled the description of methodology and the last part presented the results and a discussion of the findings.

2-Literature review

2.1 Critical pedagogy, high-order thinking skills and interculturality

Critical pedagogy is a transformational approach (Freire, P., & Macedo, 1987) that aims first to question the reasoning of information and reasons behind providing information to improve students' intercultural communicative competences, engage them in multicultural contexts and present a rational-moral motivation to learners (Shi-Xu, 2001). Accordingly, "critical pedagogy means addressing radical concerns, the abuses of power in intercultural contexts, in the acquisition of languages and in their circulation, in which the work is never just neutral "(Phipps & Guilherme, 2004). Importantly, Freire's orientation was to develop students' critical consciousness of social realities and therefore understand oppression (all types), reflect on it and take action (praxis) for the empowerment of social change and critical awareness, this consciousness that can be one aspect of problem-based education.

Many theorists talked about and therefore defined critical pedagogy and especially Freire, who is considered the founder of CP, as shown in the figure below:
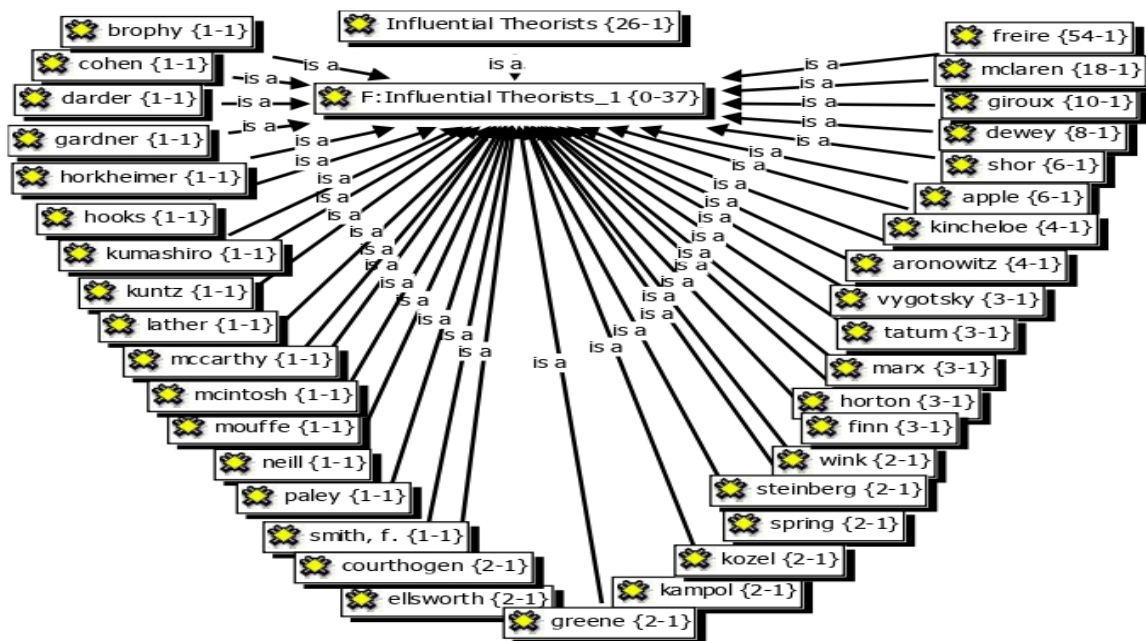
(Breuing, 2011)

CP is an inclusive approach that enables teachers to reflect on students' orientations and provide learners with a democratic environment to see themselves in the curriculum and have a say in the classroom settings. That is, the teacher shouldn't be a slave to the textbook but bring materials that encourage students' creativity, autonomy and social imagination. In this domain, a study in the Moroccan context conducted by Dr. Sakale yielded that:

"Students revealed their need to use non-textbook focused material and to be given a chance to select topics of their own choice that are of interest to them instead of being imposed classroom material. Correspondingly, students overtly express a need to use more extra-curriculum activities and authentic material too. The perceptions here are indicative of learners' readiness to actively engage in and be responsible for their own learning by either choosing the topics and/or contributing to providing the material that can be used in class. Through their answers, students seem to favour songs and role plays." (Sakale, 2020).

Furthermore, in Morocco, people have different cultures depending on their regional dialects (BENDRAOU & SAKALE, 2023) as a parcel of local and ethnolinguistic movements that Morocco has witnessed throughout history. The multicultural perspectives and ideologies of Moroccan society have obliged teachers and educators to be aware and conscious of multicultural education in order not to be intricate but to embrace all national identities and multilingualism. In this regard,

"The relationship between multiculturalism and multilingualism is a strong one. The process of readjustment to a second or third culture entails the use of new knowledge, rules of communication, and inferential strategies. It is generally coupled with the learning of new languages, in which case multiculturalism implies multilingualism" (Ennaji, 2005).

Interest concern has been given to the strong relationship between intercultural communication and values-based learning, which is a parcel of the lifelong learning journey, especially in the teaching and learning processes to prepare future leaders and

responsible **citizens** in interdisciplinary education. It is very important to mention that high order skills help learners to analyse, evaluate and create (according to Bloom's Taxonomy) as shown below:
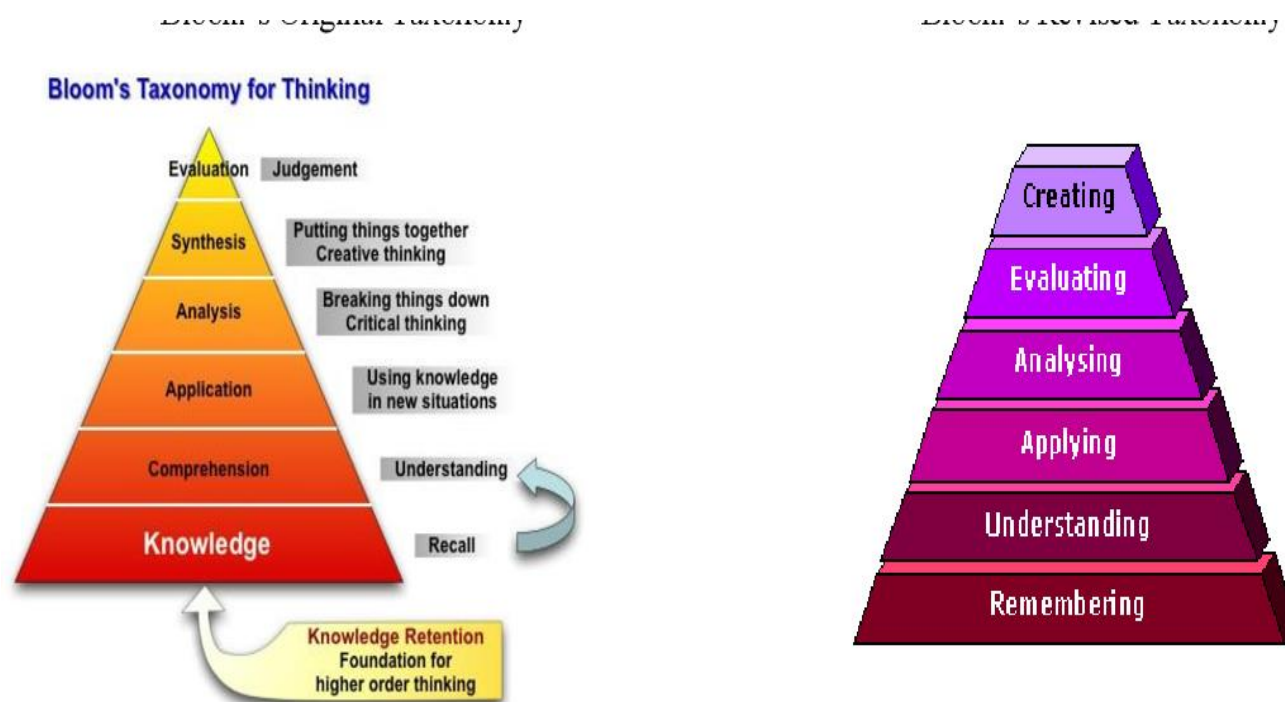

Figure 1. Bloom's Taxonomy of Educational Objectives (Cognitive Domain)

(Narayanan & Adithan, 2015)

2.2 Students' educational values

Values based education is an approach that introduces ethical or moral values to students based on honesty, tolerance, trust and harmony of cultural backgrounds and national identities. Accordingly, intercultural communication surely promotes mutual understanding and respect between different multicultural and multilingual learners. School settings uphold and urge for values in the curriculum among teachers, students, and administrators... simply because all these components are interconnected to create an atmosphere based on ethics and acceptance. Thus,

"Values are reflected in what teachers choose to permit or encourage in the classroom and in the way they respond to children's contributions to learning, and children learn values from such responses. Even the seating arrangements in the classroom convey certain values**...."**   (Halstead & Taylor, 1996).

It is crucial to say that schools related values are not articulated (Halstead & Taylor, 1996). In this field, a lot of research has been conducted on values based education and intercultural communication [(Steinfatt & Millette, 2019) (Heggernes, 2021) (Abdul Aziz et al., 2023) (Lee et al., 2023) (Taiebine 2023) (Taiebine, 2023)] All the research conducted was on either intercultural communication or values based education, however in Moroccan context a few research has been conducted in this field, a study in Morocco yielded that :

"intercultural dialogue not only allows for exchange with the Other but, above all, it allows for listening to the Other. Thus, only communication and open-mindedness can enable the development of intercultural competence, which, as we have seen throughout this work, is a much more complex operation than it seems because all cultures are equal; no one culture is better or superior to another, and each one makes its own contribution, however small, to another culture**".** (Oifâa, n.d.).

Worthy of notice is that "teaching EFL in the majority of Moroccan schools and universities does not go beyond the boundaries of functional literacy. In other words, there is much focus on teaching vocabulary and grammar but the social and ideological functions of language are not given much importance." (Hiba, 2016)

However, this study will examine the effectiveness of critical pedagogy and high order skills in promoting values-based education, intercultural understanding and mutual respect.

3-Methods

The data of this study were analysed qualitatively through **critical literacy** and the three stages of Fairclough's approach to critical discourse analysis: ***description, interpretation and explanation***

3.1 participants

Group	
Age	13/14 years old
Students	70 students
Level Of English	Intermediate/Upper-intermediate
Grade	Second year of middle school

The participants' age was between 13 and 14 years old. They had been studying English since kindergarten, and their level in English is intermediate/upper-intermediate according to CEFR, which replaces the model of the productive-receptive conventional strategy of learning skills (listening, speaking, reading, writing); moreover, "the organisation proposed by the CEFR is closer to real-life language use, which is grounded in interaction in which meaning is co-constructed. Activities are presented under four modes of communication: reception, production, interaction and mediation"(Council of Europe, 2018).
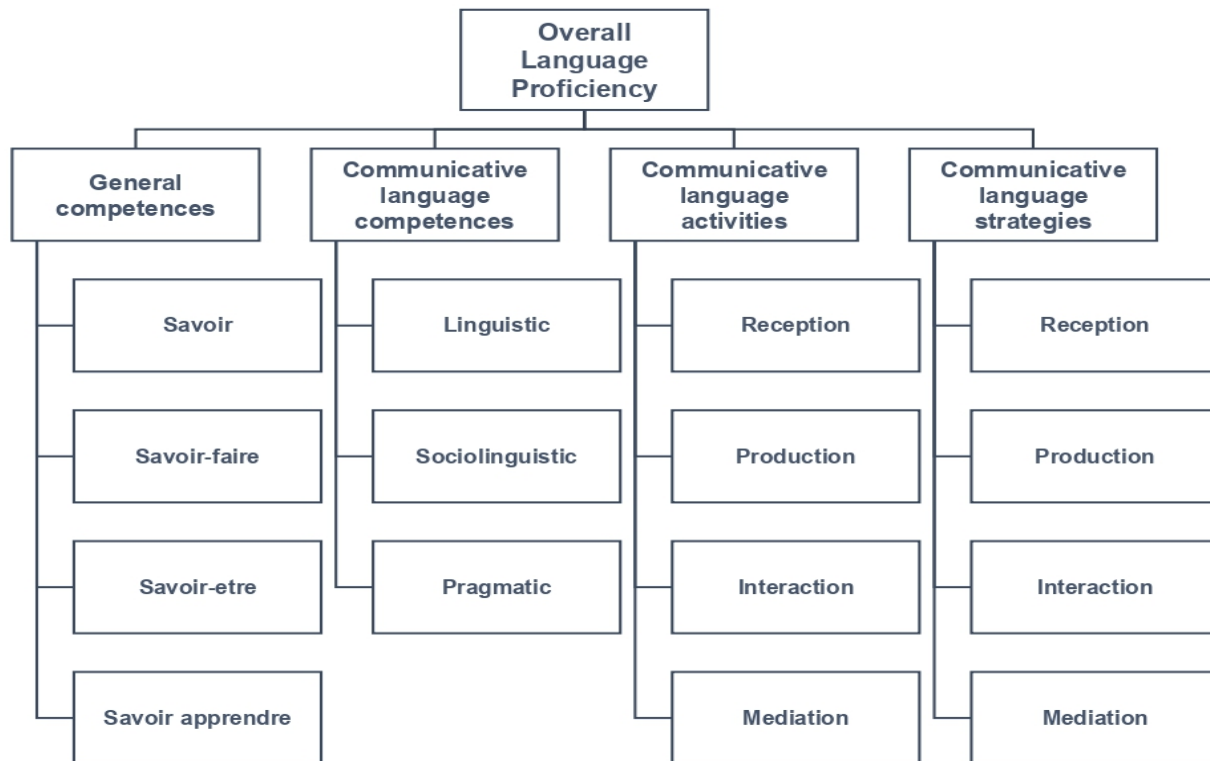
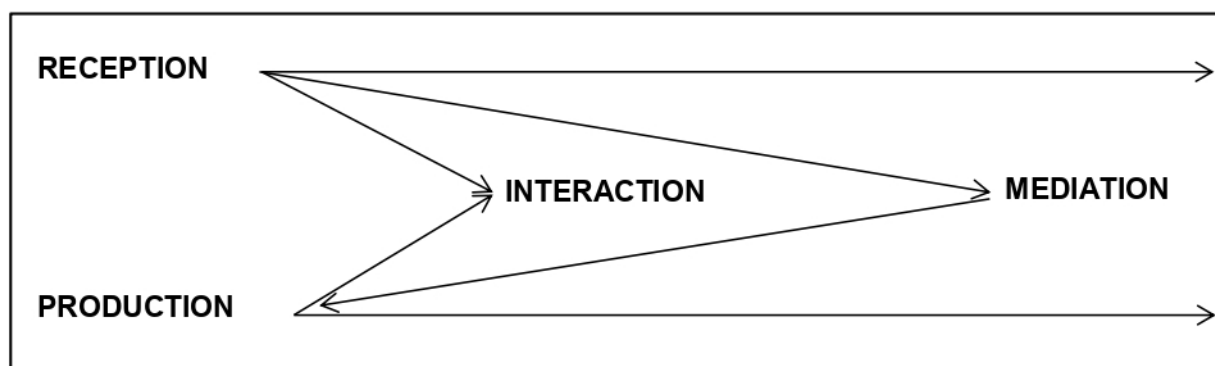**Figure 1 — The structure of the CEFR descriptive scheme[3].**

Figure 2 – The relationship between reception, production, interaction and mediation.

(Council of Europe, 2018)

3.2 Procedure and Intervention

The researcher employed a pre-test on values-based education and intercultural understanding to the target group to assess the awareness and consciousness of students' quality of acceptance, tolerance, altruism, cross cultural, and intercultural essentialism. The procedure took 6 months, and students had one session per week. Every session lasted two hours. Participants were taught by using praxis pedagogy and pedagogical material. They were taught units based on cultural paradigms, the culture page at the end of every unit in Portal to English 2 (Giroud Charlotte, 2023), along with a story entitled "Huck Finn" by Mark Twain adopted by H. Q. Mitcheli-Marileni Malkogianni (Giroud Charlotte, 2023) to enhance dialogue and discuss cultural issues and help the student to see life realities, and become fully aware of cultural differences, improve higher order skills and therefore welcome social acceptance:
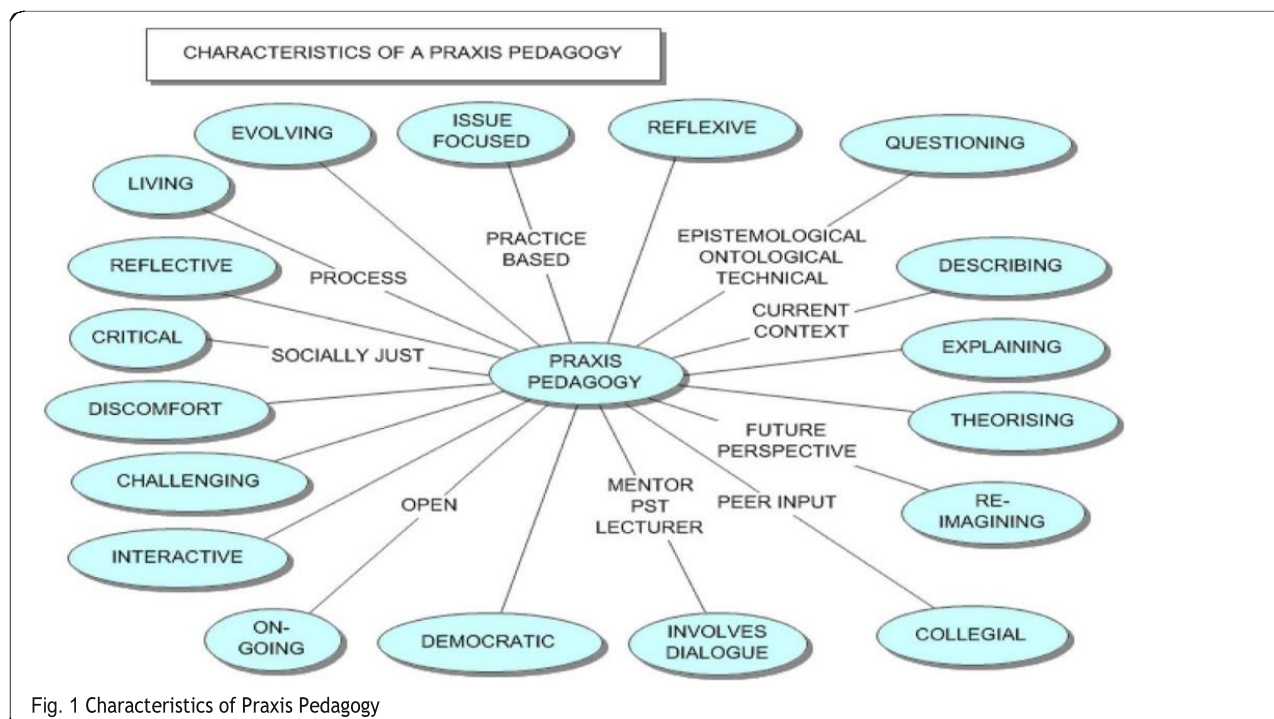

Fig. 1 Characteristics of Praxis Pedagogy

(Arnold & Mundy, 2020)

Moreover, the researcher employed text comprehension and ethical vocabulary items about cultural stereotypes, and intercultural communication aims in education, value of education as well as education of values. This was clearly articulated through the following Figure 2:   (Arnold & Mundy, 2020)

The aim of implementing praxis pedagogy and the value of learning was to share thoughts and alternatives, promote and imagine the theory of practice, build a sense of community and tolerance, and, most of all, build up and then sustain students' intercultural

respect and understanding. The researcher employed the short story chapters to assess the validity of information and critical literacy competences:

Fig. 2 The Value of Learning Circles
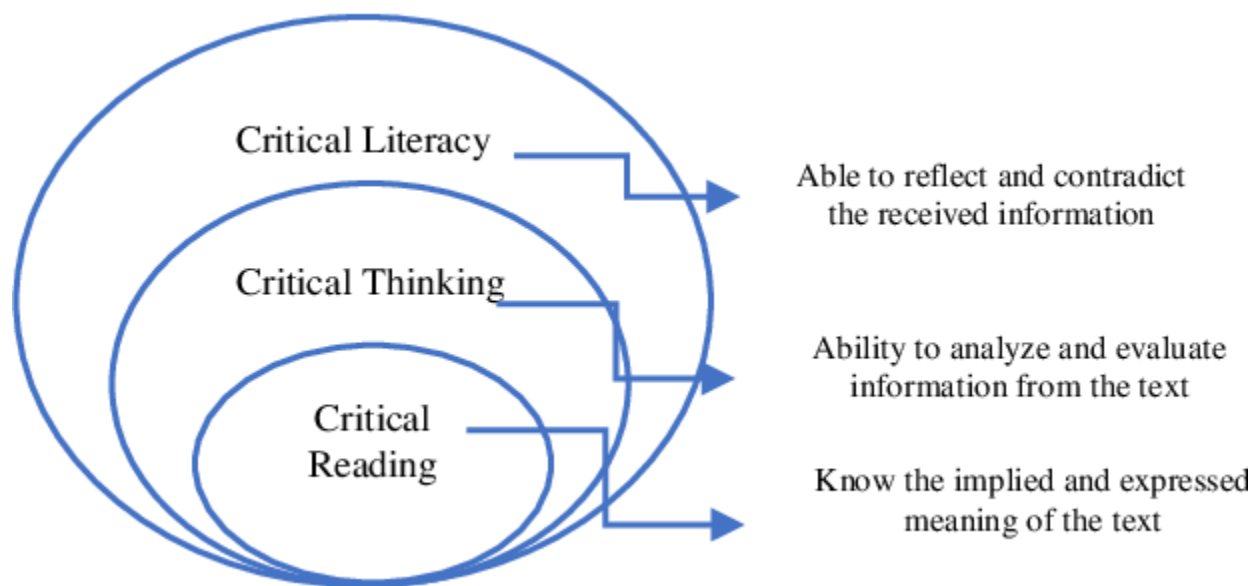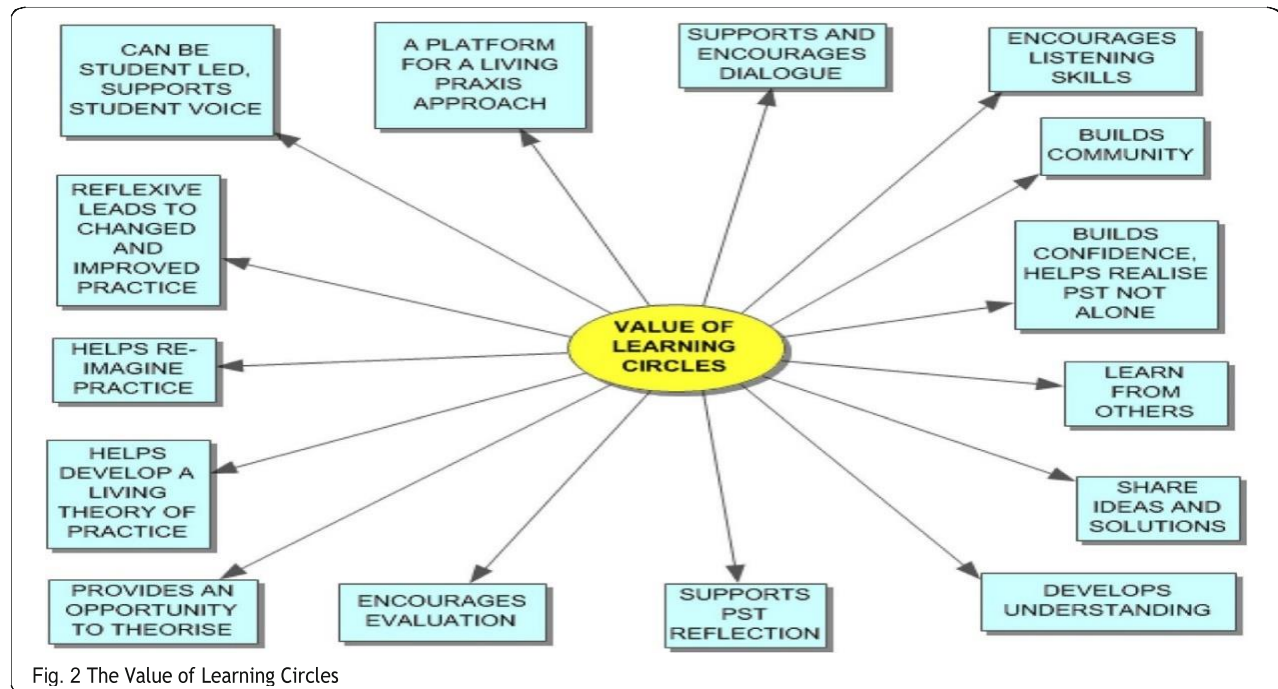
(Angga Rini, 2018)

4-Results and Discussion

The study was conducted at a middle school in Casablanca, Morocco. It examines the impact of critical pedagogy and higher order skills on promoting values-based education and intercultural communication skills. The researcher implemented the second unit of Gateway to English 2 (*Gateway_To_English_SB.Pdf*, 2018); the unit is entitled " cultural issues and value", students were introduced

to some religious perspectives and educational values, family gathering and solidarity, social identity and acceptance of otherness, the meaning of stereotype as shown in the following pictures and exercises taken from the textbook:

Generally speaking, culture stands for the way we live. It includes:

1. the way we cook and eat our food,
2. how we design and build our houses,
3. our way of dressing,

4. greeting each other,
5. organising our families,
6. establishing order and law,

7. the way of celebrating our feasts and particular occasions,
8. the way we express ourselves in arts, writing and other forms of expression.

9. Our cultural beliefs and religious practices seem natural and familiar in our context which gives us a sense of belonging and security.

a. 2   b.   c.

d.   e.   f.

4.1 Fairclough's approach to critical discourse analysis:

Stage 1 description: The pictures entail different cultural perspectives based on religion, family gatherings, social celebrations and greetings which is an aspect of social values and respect. Students were also introduced to understanding and being conscious of social stereotypes, marginalisation, discrimination and prejudice through exercises on page 26 student's book "Gateway to English 2". They were asked to work in pairs and choose the best definition of stereotype:

A. Discuss the following points with your partner, then share your ideas with the whole class.

1. Choose the right answer: "Stereotypes".....

   a. give us an appropriate image of different cultures.

   b. can give an exaggerated or a wrong image about different cultures.

   c. lead to a deep understanding of other cultures.

2. Is there a good culture and a wrong culture? Justify your answer.

 Accordingly, students reported their answers and shared their opinions, and then they worked in groups and discussed the results' impact of stereotypes on students and other cultures. In addition, students discussed the last question on a good culture versus a wrong culture and whether they are intertwined. Importantly, the teacher implemented all the components of this unit to help students to promote their critical thinking skills, intercultural perspectives and social values.

Another unit's components were implemented in this study from another Moroccan textbook: Ticket to English 2 (*Ticket_2_English_2_SB-41.Pdf*, n.d.); the unit is entitled "Cultural values" unit 6, the unit presented some aspects of Moroccan culture in terms of greetings, food, family and stereotypes. The researcher implemented the following extracts from Unit 6:

Unit 6
CULTURAL VALUES

Read

Different but Equal

Get involved

Because they come from different cultures, some tourists have some stereotypes about Moroccans and the Moroccan way of living and thinking.
Evaluate and comment on the following examples.

Impression	Comment
a. Moroccans always hug and kiss each other on the cheeks when they meet.	
b. In Morocco, the larger a family is the better.	
c. Mothers have more power over the house and the children.	
d. Moroccans are outgoing.	
e. You should not shake hands with a Moroccan woman unless she offers her hand first.	
f. Moroccans have a preference for male children.	
g. Moroccans drink tea more than water.	
h. Moroccan families never serve food in separate plates.	
i. The whole family gathers around one plate.	

b. What values do these photos suggest to you?

Morocco, warmth and tolerance

Welcome in the Dominican Republic

97

Some cultural values in Morocco

Some cultural values in the Dominican Republic

er values can you add to the diagram about Morocco?
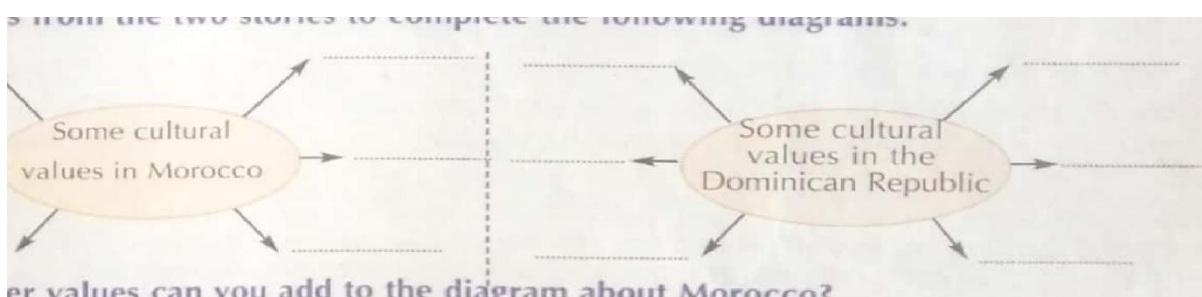
These pedagogical martials, along with the use of critical literacy implementation, helped learners to boost their understanding of cultural differences, respect other identities and traditions, neglect marginality, believe in differences, avoid stereotypes, build up "education *of citizenship* "and most of all encourage social inclusion as well as social tolerance. In general, this unit helped learners to be aware of otherness and openness in the new digital world that makes all nations close to each other, value others, respect differences, and promote democracy and equity as it was introduced through the lead-in in an expressive photo and anonymous

international/intercultural poem, the poem along with the photo embedded educational internationalization, solidarity, multilingualism, interculturality to function and support the enhancement of intercultural and worldwide attributes as shown below (*Ticket_2_English_2_SB-41.Pdf*, n.d.):
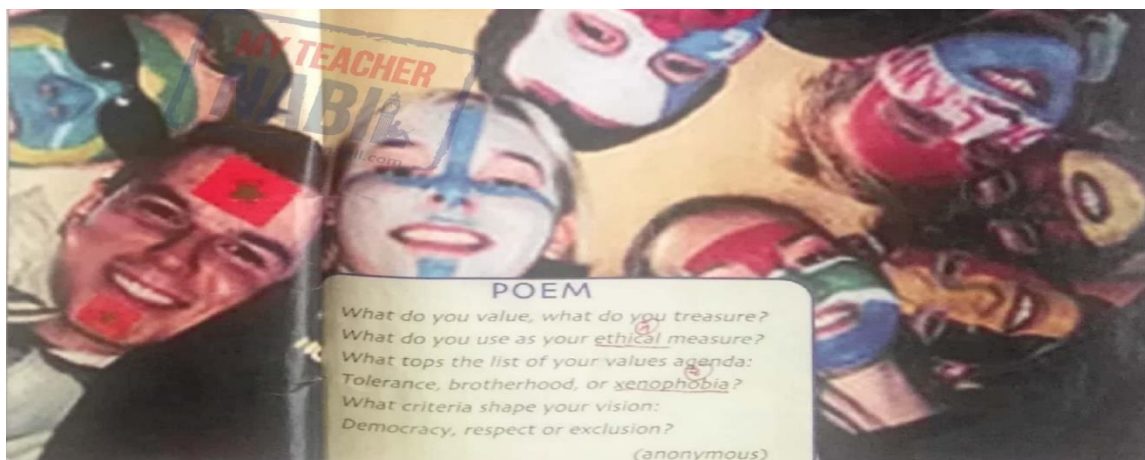
The **two units** equipped students with vocabulary items based on educational values, cultural inclusion and acceptance, as shown in the table below:

Some values and their antonyms	Some Collocations related to Cultural Issues:
-Altruism *vs* selfishness -Tolerance *vs* intolerance -Co-operation *vs* individuality -Equity *vs* injustice -Responsibility *vs* irresponsibility -Love *vs* hatred -Harmony *vs* conflict	-Culture diversity- -Civic education - Moral obligations- -Cultural shock- Global citizenship - Common good- Global citizenship

Culture	Altruism	Initiative	Tolerance	Intolerance	Coexistence
Cooperation	Equity	Stereotype	Diversity	Citizenship	Freedom

The engagement of students in intercultural and global themes was fruitful. Students were asked questions to analyse, reason, synthesise, interpret, and respond to the poem (themes) and the texts they were introduced to (critical literacy). It enabled them to discover, learn and encounter many aspects of life and, therefore, their society through PBL and group work discussions, which they reflected on and were assessed by the instructor:

The program as a whole has been planned to support students' skills development	It is not assumed that students will commence the program with the ability to work effectively in culturally diverse groups. Across the program, there are structured opportunities for teaching, practise and feedback on students' use of intercultural skills in groups.

(Leask, 2015)

	Teachers discuss the importance of being able to work in culturally diverse groups with students and some of the challenges and opportunities this provides in different learning and professional contexts. Students have adequate opportunities to demonstrate their learning individually as well as in groups. One way to do this is to use fewer, longer and better-designed group work assignments across a program. Graduate attributes or program outcomes specify discipline and program specific intercultural and collaborative skills that are developed in groups.
Intercultural group work skills are taught and assessed "When students' projects (which are assessed) depend on the knowledge and insights their peers can provide, they quickly start to see the benefits of peer learning and they start to see each other in a different light" (Academic, CG8-725, p. 11).* **Group work skills are assessed as a learning outcome**	Teachers seek expert guidance on teaching of the intercultural skills needed to work collaboratively in diverse groups. There is time for safe practice in working collaboratively before students are assessed on a group task or product. Students are supported and encouraged in the processes of peer learning. Overall responsibility for teaching group work skills is managed at the program level. Individual course teachers check and reinforce skills teaching. Effective group work skills include communication in English with others who are still developing their capability. Students learn to check that they are understood. Where staff are unsure how to teach this, they seek guidance from language professionals. The ability of individual students to work in culturally diverse groups is assessed only after students have been instructed in how to work effectively in such groups.
Teachers require students to reflect on their intercultural learning as part of the group task	When teachers are calculating how much time they can expect students to need for completing the group task, they factor in time for reflection too. Students are given a structured way to make sense of their experiences. Focus is on awareness of current strengths and gaps for future learning. This can be done through reflective journaling or focus group discussion.

(Leask, 2015)

4.2 Huck Finn story:

"*The adventures of Huckleberry Finn* started as a sequel to Twain's popular novel The Adventures of Tom Sawyer (187). *The Adventures of* Huckleberry *Finn* was published in 1885 and talked about difficult subjects, such as slavery and social problems."(Giroud Charlotte, 2023)

4.3 Interpretation and explanation

The short story entails a lot of linked themes that were discussed with students either in pairs or groups, such as solidarity, honesty and true friendship between Huck Finn (symbolised whiteness and freedom) and Jim (represented slavery and darkness), the two protagonists revealed the two human dualities of love against hatred, social inclusion and social marginalisation (Jim), importantly, the main character Jim represented the "marginal man":

"The marginal man... is one whom fate has condemned to live in two societies and in two, not merely different but antagonistic cultures.... his mind is the crucible in which two different and refractory cultures may be said to melt and, either wholly or in part, fuse."(Park, 1928)**.**

Jim was socially and culturally excluded from the right to live or even have a family and stability; he was obliged to quit his home, searching for social inclusion and ran away to earn money in order to buy his family back from the "owners/masters". In reality, the two characters were introduced into a journey of hope and hopelessness, good and bad, life and death, flesh and spirit, compassion and sacrifice. Huck Finn helped his friend Jim to run away from slavery and marginalization; they believed that a better life was always possible.

The following pictures were extracted from the story in Chapter 4,5,6,7 to illustrate how the young boy "Huck Finn" (virtues representation: generosity-freedom-fidelity-prudence-integrity-altruism-ethics and values) strived and sacrificed against corrupted racist society (vices: gluttony-greed-slavery-racism-crime-abuse-arrogance-selfishness-cruelty-ingratitude-impurity, social disrespect)):
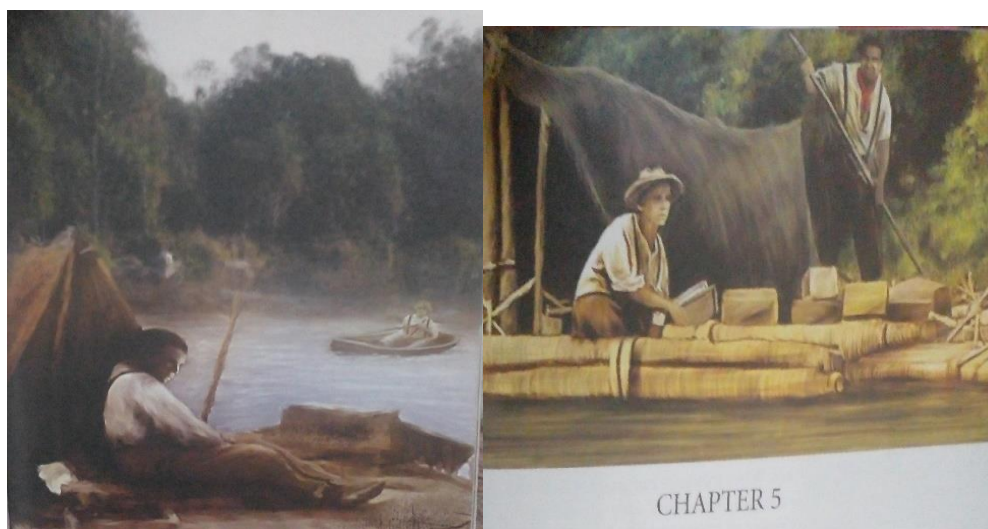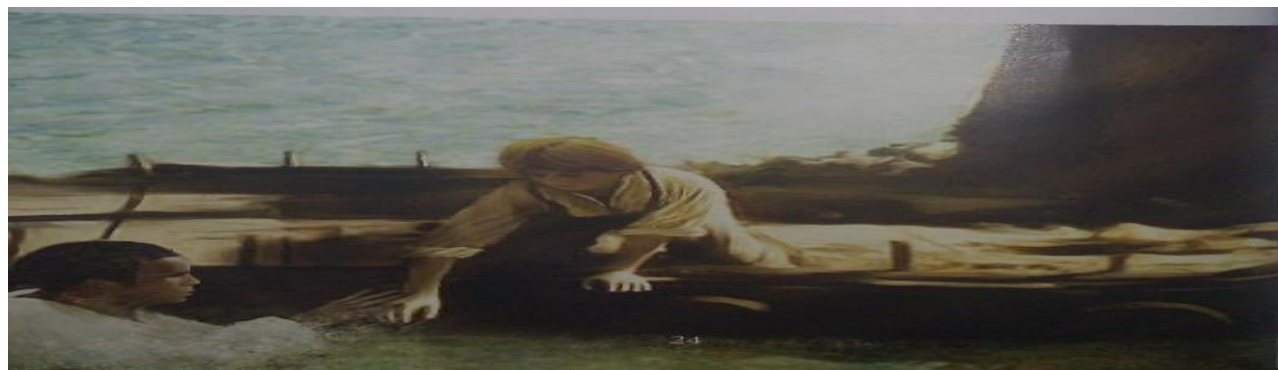
Huck Finn helped his friend Jim challenge the difficulties that he had; he wanted him to be free, and he wanted him to be a human. Huck Finn had a lot of problems, he was poor and homeless, his dad was a tramp, and he didn't go to school, but he was loved by all in the village as described in the first chapter:

CHAPTER 1

HUCKLEBERRY FINN WAS FAMOUS IN THE VILLAGE OF St Petersburg, although he was only 14 years old. There were two reasons for this. First, he was the only boy with no home at all. His father was a tramp and he travelled from town to town begging for his food. Huck almost never saw him, but he managed to take care of himself. When he was hungry, he hunted and fished. He slept in empty boats or caves, under trees, anywhere there was shelter. The people of St Petersburg sometimes helped him too, because he was all alone.

For most of his life Huck was poor, and his clothes were rags. But all the other boys wanted to be like him. He didn't have to be home by a certain time; he didn't have to stay clean; and best of all,

4.4 Problematizing Knowledge in Huck's Finn Story

The researcher (teacher) employed various tasks to implement critical literacy through problem posing. After reading and explaining each chapter following the stages of pre-while, students were asked to work in groups and discuss the following questions and then report their findings:

♦ Discuss people's need to have a home where they feel secure and are part of a community.

♦ Discuss what can money provide for a poor family: For example, a house, education and a comfortable life. It would be natural for a son to share his money with his father. However, Pap's behaviour towards his son is very bad, and so it is understandable that Huck doesn't want to give Pap anything.

♦ A slave is always watched and they tell him/her what to do. Their life doesn't belong to them. Freedom is a right and not a privilege. Today, slavery is rightly recognised as a crime against humanity.

♦ How it is usually a good idea to try more than one way to solve a problem

♦ Huck sometimes goes fishing when he is hungry. Would you enjoy going fishing in a river? Why? Why not?

♦ Huck didn't have a home for a long time. How do you think that make him feel?

♦ The widow Douglas has too many rules. Do you find it easy or difficult to follow rules? Which rules do you find most difficult to follow?

♦ Do you think Huck should give the money to his father? Why? Why not?

♦ Huck's parents didn't go to school. Why do people need to go to school?

♦ Jim was a slave. Slavery was not an unusual situation in the past. Why is it wrong for people to have other people as slaves?

♦ At the end of the chapter. Pap knocks down Huck and drags him away. What do you think Pap is going to do to Huck? Is he right to treat him like that?

♦ If someone has a bad life should they run away? Why?

♦ Huck was alone in a canoe in a big river in the darkness of night. What do you think will happen to him?

♦ How do friends help each other when they have problems? Give some examples.

♦ Jim wants to be free. Is it important for everyone to be free?

♦ Jim is black and Huck is white. Do young people think the colour of your skin is important when making new friends? Why? Why not?

(Giroud Charlotte, 2023)

5-Discussion

The implementation of Huck Finn's story (based on problem based-learning) and the two units based on cultural values, educational values, and intercultural communication skills along with the cultural pages of "Portal to English 2 Student's book " (Giroud Charlotte, 2023) helped learners to upgrade their critical thinking skills as well as values based education that resulted in the development of intercultural understanding and trust. Those values have profound effects on students and their communities. To this end, the ethical vocabulary items used in the educational settings provided all participants with fruitful access to an ethical-educational sphere stemmed from human values, mutual respect, cultural harmony, social acceptance, recognition and citizenship. It also leads to negative marginalization and social-cultural exclusion towards a community of inclusion and the foothills of the 21st quality of critical thinkers. That is, students should be taught based on a universal-educational values system to develop reflective practices. To this end, the implementation of comprehension and ethical vocabulary items through praxis pedagogy to the group participants revealed a fruitful impact (students got high scores in the post test), which showed that students got a higher level of understanding, analysing, interpreting and reflecting. In general, critical pedagogy and high order skills improved values-based education, intercultural understanding and communication skills.

In this regard, critical pedagogy is not just a theory but an inclusive teaching strategy (dialogical-based method) that provides and enables the education system to implement multicultural education and effective strategies aiming to limit the cultural mainstream, social marginalisation and exclusion. It is a vehicle that leads to a just classroom where dialogue is a crucial component of students' voices to promote mutual trust, which will diminish the banking concept of education (oppression reinforcement). The democratic classroom represents a just society that leads to the equity and quality of education for all, regardless of their orientations or backgrounds. In this framework, Dr Hiba Ibrahim yielded in regard to the classroom as a public sphere that:

" The democratic element is very important in a reading class which is conducted within the framework of critical pedagogy; the class takes the shape of a little republic where students get rid of their traditional roles as recipients of knowledge and become "citizens" who have a voice and contribute the construction of meaning through dialogue and debate." (Hiba, 2022).

So, there must be an incorporation of pedagogies that consider learners as social agents who practise critical reflection and are actively fully engaged in discussions about themselves and the world. In this framework, knowledge is socially constructed; it is

based on experience, discovery and learning by doing. In doing so, critical pedagogy aims at making a social change among students in the education system and prepares students to be the ultimate change needed. It enables learners to develop their communicative skills since it is a constructivist-based approach that encourages students' centredness and aims to achieve the following:
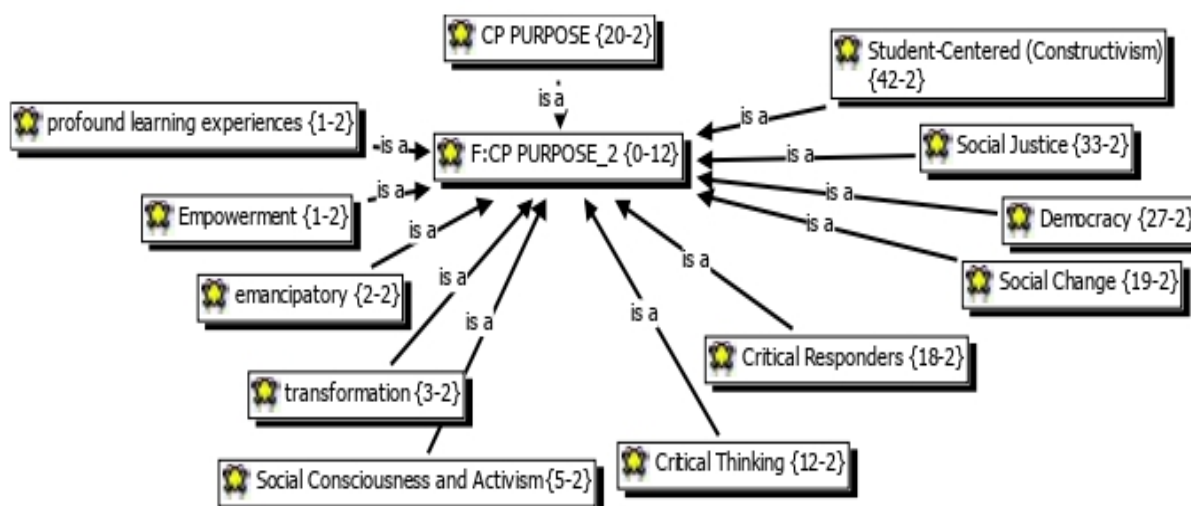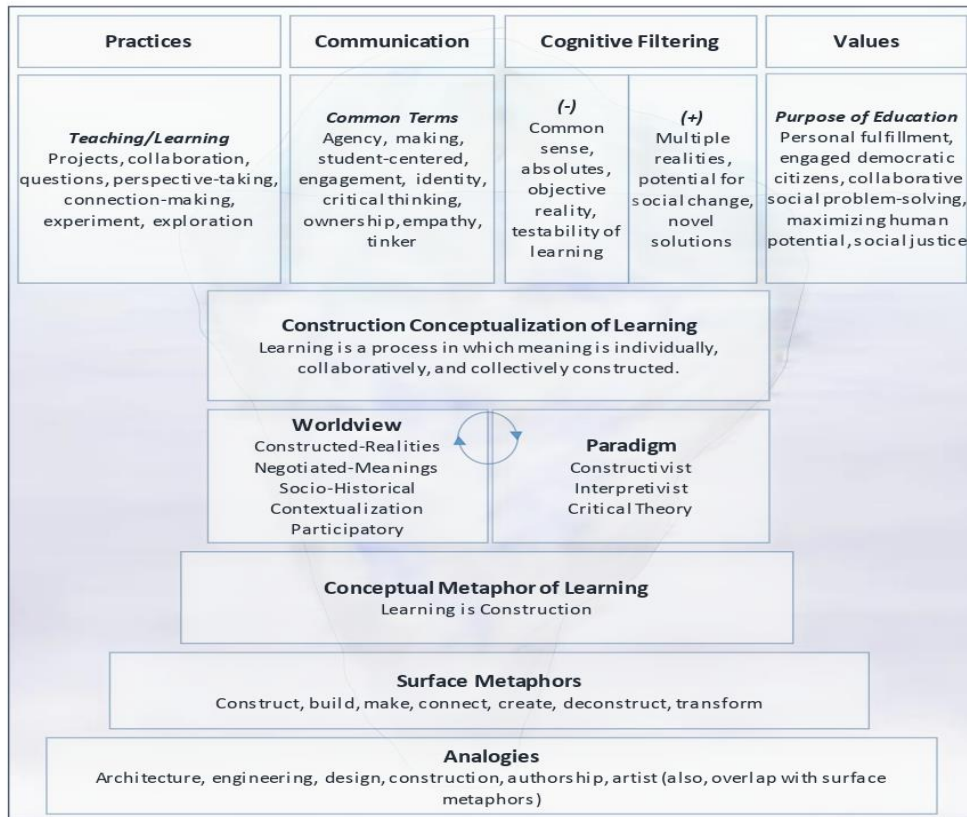

(Breuing, 2011)

I do believe that the classroom is a small image of society. It contains different cultural backgrounds, ethnicities, languages, dialects, orientations and ideologies. So, curriculum designers should implement values-based education and intercultural ethics. Those values will surely embrace tolerance and reject social isolation. If all students see themselves in the curriculum regardless of their colour or cultural background, then education will flourish. Moreover, searching for alternative solutions to boost the education system in Morocco and elsewhere should take CP principles into account for fruitful and effective activism in learning and teaching settings. In my viewpoint, critical pedagogy is a powerful pedagogical instrument that unveils social realities and upgrades students' social imagination and, therefore, critical sociological thinking. It reveals hidden and explicit political and social orientations that serve the voices of the represented "minority". To this end, critical pedagogy entails vehement and absolute perspectives enabling educators to be engaged in an effective education system based on equity and equitable educational opportunities.

One of the main aims of critical pedagogy was to liberate and strengthen students with literacy and social awareness for a better future and equal opportunities. However, the implementation of this pedagogy received criticism as it can work only with the oppressed and not with privileged agents. Accordingly, (Reed, 2018) believed that "The primary goal of critical and liberatory pedagogy is to achieve and maintain liberty. According to Freire, the ability to care for another individual is something that can only come from a free individual. The oppressors, and the oppressed, can ultimately only care for themselves".

On the other hand, I do believe that the implementation of CP might be a kind of ideological and institutional orientation seeking to canonize other's beliefs based on propaganda machines, double-talk, deceit, and dominance stemmed from dramatic and situational irony. The main concern for pedagogues is how to incorporate this pedagogy into all linguistics skills. Should it be implemented in writing (composition), reading and speaking only? When we consider this pedagogy as a guideline in the teaching and learning processes, we come to the end that regardless of its limitations, it can be used (some aspects) to orient educational curriculum and apply some pedagogical elements (creative writing, discussions, presentations, storytelling, reading texts, puzzles) to awaken and improve students' critical thinking skills, promote intercultural ethics and embrace values based education.

Critical pedagogy is rather a philosophy that aids students in thinking about what is surrounding them; it helps them to acknowledge and mystify the realities of their life and the world. This dialogic pedagogy provides the education system with a vehicle to boost students' speaking skills and competences, which is a lofty goal in learning outcomes. Through dialogue, students will be able to voice their ideas and learn that everybody has the right to utter his/her voice, and that will project their future of equality and a just society where freedom of speech is given to all. Thus, this pedagogical implementation that can be taught/used in reading skills, speaking skills, and writing/vocabulary as language systems will mirror and therefore prepare the future *citizenship* "critical citizenship education" (Giroux, 1992), based on values-based education, mutual respect, cultural tolerance and ethical

values regardless any "cultural backgrounds". Through critical pedagogy lens and framework, we can claim that by using creative writings and analysing stories with students using conceptual metaphors embedded (thoughts metaphors related), students will enhance their intelligence and creativity for a constructive learning

Practices	Communication	Cognitive Filtering		Values
Teaching/Learning Projects, collaboration, questions, perspective-taking, connection-making, experiment, exploration	**Common Terms** Agency, making, student-centered, engagement, identity, critical thinking, ownership, empathy, tinker	**(-)** Common sense, absolutes, objective reality, testability of learning	**(+)** Multiple realities, potential for social change, novel solutions	**Purpose of Education** Personal fulfillment, engaged democratic citizens, collaborative social problem-solving, maximizing human potential, social justice

Construction Conceptualization of Learning
Learning is a process in which meaning is individually, collaboratively, and collectively constructed.

Worldview
Constructed-Realities
Negotiated-Meanings
Socio-Historical
Contextualization
Participatory

Paradigm
Constructivist
Interpretivist
Critical Theory

Conceptual Metaphor of Learning
Learning is Construction

Surface Metaphors
Construct, build, make, connect, create, deconstruct, transform

Analogies
Architecture, engineering, design, construction, authorship, artist (also, overlap with surface metaphors)

Figure 2: Construction Conceptualization of Learning
(Donaldson, 2022)

It is to be noted that CP can/should be used in today's digital world where digital learners follow/trust mass media and "propaganda machines" that have tried to direct young and old people to a universal corporate culture towards capitalism and the one governs all system. In this regard, I do believe that the implementation of some aspects of CP can be used in the early stages and age of learning through many aspects of learning processes because critical pedagogy is not about radical shifts but rather motivating students to think critically, encourage peace and harmony, be good listeners, advocate logic, develop humility based learning (teachers/learners), make students active social agents and be fully human and therefore nourish mutual understanding/social tolerance. So, critical pedagogy is a general framework and can be discussed from different angles and implemented at various educational levels.

6-Pedagogical implementations:
• *The implementation of values-based education in teaching is fruitful.*

• *Pair work and group work is required in teaching processes.*

• *The implementation of critical pedagogy improves students' creativity.*

• *Teachers should implement tasks based on intercultural communication skills and high order thinking skills for fruitful- constructive learning.*

• *Incorporation of cultural components like posters and projects for students to undertake more responsibility for learning and to enhance students' intentionality.*

• *Intercultural ethics and values-based education increase self-directed learning and inclusive education.*

• *The importance and urgent necessity to develop and implement an internationalized curriculum in the Moroccan education system.*

• *Schools and curricula should be democratic spaces for learners.*

• The Implementation of Cooperative Language Learning (CLL) is required.

7-Conclusion and Recommendations

The aim of the study was to scrutinize the impact of critical pedagogy and high order skills on upgrading values-based education and intercultural understanding in Morocco. The results showed that there was a significant effect of critical pedagogy on values-based education, intercultural understanding as well as intercultural communication skills. It revealed the importance of implementing critical literacy in line with CDA. This study is fruitful because it tackled different pedagogies in teaching and learning English as a foreign language as critical pedagogy, intercultural pedagogy, values-based education pedagogy. Those pedagogies are helpful in promoting intercultural communication skills, polishing students' creativity, stimulating social imagination and upgrading problem-solving competences. Importantly, those pedagogies help learners to read texts critically and be sensitive about the words to read the world and boost criticality for students to voice their thoughts because 21st-century students are no longer passive vessels. For the limitations of the research, the study employed 70 participants as a sample; however, a large size or quasi experimental study will be effective in generalizing the data; moreover, the investigation of other textbooks and intertextuality using critical discourse analysis through CP lens will be constructive and sound. Accordingly, more research should be conducted on teachers' training based on critical thinking skills, interculturality, multicultural education awareness and pedagogical implementations to meet the expectations of the 21st-century digital world.

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