Journal of English Language Teaching and Applied Linguistics
ISSN: 2707-756X
DOI: 10.32996/jeltal
Journal Homepage: www.al-kindipublisher.com/index.php/jeltal

JELTAL
AL-KINDI CENTER FOR RESEARCH AND DEVELOPMENT

| RESEARCH ARTICLE

Critical Pedagogy in Practice: An Autoethnography of English Language Teaching in Morocco

Abdelhadi Fouad[1] ✉ Mohamed Ben Mhamed[2] and Brahim Hiba[3]
[1]*Doctoral Student, University of Ibn Tofail, Kenitra, Morocco, EFL Teacher, Ministry of National Education*
[2]*Professor, Faculty of Languages, Letters and Arts, University of Ibn Tofail, Kenitra, Morocco*
[3]*Professor, English Department, Faculty of Arts & Humanities, Mohammed V University, Rabat, Morocco*
Corresponding Author: Abdelhadi Fouad, **E-mail**: abdelhadiabdo585@gmail.com

| ABSTRACT
Situated within the broader struggle for educational and epistemic justice, this study draws on critical pedagogy to guide an autoethnographic inquiry into the complexities involved in English language teaching (ELT) in the Moroccan context. Framed by the interaction of Arabization, ongoing Francophone influences, and English's global dominance, the analysis critically examines contradictions, tensions, and opportunities for change within ELT. Drawing on twenty-one years of experiential data, it questions the lasting impact of government-mandated curricula, linguistic power dynamics, and colonial histories on teaching methods and student identities. At the same time, it highlights acts of resistance, shown through critical dialogue, culturally relevant resources, and student empowerment. Combining personal reflection with a critical pedagogy framework, this autoethnography advocates for a transformative ELT approach focused on amplifying student voices, honoring local knowledge systems, and developing critical awareness. It contributes to decolonizing language education scholarship by viewing English teaching not just as the acquisition of skills, but as a key arena for ideological struggle and liberation.

| KEYWORDS
Autoethnography, Critical Pedagogy, English Language Teaching (ELT), Morocco, Teacher Agency.

| ARTICLE INFORMATION
ACCEPTED: 15 July 2025 **PUBLISHED:** 03 August 2025 **DOI:** 10.32996/jeltal.2025.7.3.20

1. Introduction

As a global lingua franca, English plays a vital role in connecting individuals from diverse linguistic backgrounds. Across the world, people from different nations consistently rely on English to communicate across cultural and linguistic boundaries (Fouad, A., & Hiba, B., 2025). However, English is more than just a medium of communication; it exerts ideological influence that shapes educational norms, determines access to global labor markets, and molds cultural aspirations. In the Moroccan context, its growing presence intersects with a complex postcolonial landscape shaped by Arabization policies, enduring Francophone legacies, and shifting state narratives on modernization. Teaching English in this context is inherently political, as it reveals the embedded hierarchies of language, knowledge, and power. As a Moroccan English teacher with twenty-one years of experience, I have observed how English functions both as a tool of hegemony and as a source of possibility. It opens doors to global engagement while simultaneously reproducing the inequalities rooted in linguistic imperialism.

The strategic promotion of English in Morocco illustrates how language policy is intertwined with global capitalist aspirations and market-oriented logic. Official documents like the Strategic Vision for Reform (2015–2030) promote multilingualism with a strong focus on English to "meet the demands of the 21st century" (Conseil Supérieur de l'Éducation, 2015). However, this vision often sidelines teachers' and students' actual experiences within a system still influenced by colonial language policies, Arabization, and French sociopolitical dominance (Ennaji, 2005; Sadiqi, 2003). In this context, English has a paradoxical role

Copyright: © 2025 the Author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC-BY) 4.0 license (https://creativecommons.org/licenses/by/4.0/). Published by Al-Kindi Centre for Research and Development, London, United Kingdom.

because it is valued for its global usefulness but is often taught through strict curricula that marginalize local identities and suppress curiosity. The ability to question dominant narratives and engage with power structures is not encouraged but stifled, turning language learning into compliance rather than fostering critical awareness.

Against this backdrop, this study employs autoethnography to analyze what it means to teach English in Morocco today. Drawing on my classroom experiences, I reflect on how critical pedagogy (Freire, 1970; Giroux, 1988) functions as both a lens and praxis for resisting depoliticized, technocratic ELT approaches. I position English teaching not as neutral skill acquisition but as a site of ideological struggle that reflects broader sociocultural dynamics and holds potential for emancipation and critical consciousness. By situating my narrative within wider historical-political contexts, I interrogate how English teaching can reinforce hegemony or become a vehicle for hope, resistance, empowerment, and transformation.

To thoroughly examine these complex and contested meanings, this study employs autoethnography as a methodological approach to effectively contextualize personal experience within broader critical and social frameworks. Autoethnography, defined as the blending of personal narrative with critical inquiry (Ellis, Adams, & Bochner, 2011), provides the foundational framework for this research. By weaving the researcher's lived experiences with social and cultural analysis, it facilitates a deep, reflective investigation of intricate educational realities. This approach highlights the interplay between individual perspectives and systemic forces and demonstrates how personal stories can illuminate larger structural dynamics. Within this framework, the study investigates the multifaceted meanings of teaching English in Morocco, focusing specifically on the following key research questions:

1. How does English language teaching in Morocco reproduce linguistic and cultural hierarchies?
2. How can critical pedagogy disrupt these patterns?
3. What emotional, ethical, and pedagogical tensions arise for teachers reconciling professional duty with political conviction?

This autoethnography starts by outlining its methodological approach and grounding it in the theoretical foundations of critical pedagogy and decolonial thought. It then maps the historical trajectory of Morocco's language policies, tracing the shifting roles of Arabic, French, and English in relation to colonial legacies, national identity, and global aspirations. Building on this foundation, the study presents critical reflections and classroom vignettes drawn from two decades of teaching experience. These narratives illuminate the everyday tensions, paradoxes, and acts of resistance that define English language teaching in Morocco, a system shaped by hegemonic forces yet still holding spaces of hope, agency, and transformation.

2. Literature Review

2.1 Critical Pedagogy and Language Education

Critical pedagogy fundamentally rejects the traditional, top-down model of education while instead promoting a dialogical and transformative process that actively seeks to reveal and challenge oppressive structures (Freire, 1970; Giroux, 1988). Central to this approach is the recognition that education is not neutral; it is inherently political, and language plays a crucial role in either reinforcing or resisting dominant power structures (Pennycook, 2001). Freire's notion of conscientização or critical consciousness underscores the importance of enabling learners to move from reading the word to reading the world (Freire & Macedo, 1987), thus linking literacy with a deep understanding of social and political realities.

In the field of ELT, critical pedagogy provides a powerful framework for interrogating which languages are taught, whose voices are prioritized, and what forms of knowledge are legitimized. Norton and Toohey (2004) emphasize that language learners are not passive consumers but active agents whose identities are constructed within social relations of power. Scholars such as Canagarajah (1999) and Kumaravadivelu (2006) advocate for a pedagogy of resistance, calling attention to how English Language Teaching (ELT) often perpetuates linguistic imperialism, particularly in postcolonial contexts. Given English's global status, educators and learners must engage with the language critically, analyzing its ideological implications and the power structures it maintains (Thadphoothon, 2002). Giroux (1989) further expands this discourse by rejecting the myth of schools as democratic spaces, arguing instead that education often reproduces capitalist ideologies and entrenched systems of privilege shaped by class, race, gender, and ethnicity.

2.2 English as Hegemony: Linguistic Imperialism and Global Capital

The global expansion of English is often perceived as a neutral consequence of globalization. However, critical scholars argue that English operates as a mechanism of cultural and economic dominance, reinforcing the ideological and political power of English-speaking nations (Phillipson, 1992). In this view, English language teaching is not merely about communication skills; it often carries with it Western values, capitalist ideals, and neoliberal discourses centered on individual achievement and market

competitiveness (Block, Gray, & Holborow, 2012). Pennycook (1994) warns that English can act as a "Trojan horse," subtly introducing systems of thought and power relations that risk undermining local cultures and knowledge systems.
In the Moroccan context, this critique is especially relevant. English is frequently promoted as the language of modernity, opportunity, and global mobility. Yet, this promotion often comes at the expense of the Arabic and Amazigh languages and the lived experiences of Moroccan students. The dominance of English, as Guo and Beckett (2007) emphasize, supports Western capitalist and neocolonial interests, reinforcing the myth of English's inherent superiority and the belief that native speakers should teach it. As such, the teaching of English in non-native settings remains tightly bound to global structures of inequality, which Phillipson (1992) critically names linguistic imperialism.

2.3 Language Policy and Linguistic Hierarchies in Morocco

A history of colonization, Arabization, and neoliberal educational reforms shapes Morocco's linguistic landscape. After independence, the Moroccan government adopted Arabization as a way to reclaim national identity and challenge French cultural dominance. However, this effort was inconsistent and often superficial, particularly in scientific and technical fields where French remained prevalent (Ennaji, 2005; Sadiqi, 2003). Today, Morocco functions within a multilingual environment that includes Standard Arabic, Moroccan Arabic (Darija), Amazigh, French, and increasingly, English, each linked to different forms of symbolic and economic value (Bensafa, 2021).

English, in this context, is often perceived as the "language of the future," particularly in urban areas and elite schools. It is promoted by policymakers as a pathway to global competitiveness and innovation (Conseil Supérieur de l'Éducation, 2015). However, such framings frequently overlook the structural inequalities that shape access to English instruction and the ideological assumptions embedded in English curricula. Moreover, English is often taught through imported textbooks and standardized exams that marginalize local cultures, reinforce passive learning, and exclude the voices and lived realities of Moroccan students (Zaid, 2011).

2.4 English Teaching in Morocco: Between Opportunity and Exclusion

English language teaching (ELT) in Morocco is marked by significant contradictions. Although English is recognized as a key to accessing global knowledge, academic opportunities, and digital engagement, its instruction frequently falls short of realizing these potential benefits. Instruction remains heavily reliant on rote memorization, outdated textbooks, and exam-centered practices, which tend to disengage learners and turn the classroom into a space of passive compliance rather than meaningful critical inquiry (Bouhlal, 2011; El Kirat, 2021). Teachers are frequently caught between the obligation to adhere to rigid curricular requirements and the ethical imperative to respond to students' lived experiences and learning needs.

Despite these challenges, there is a growing recognition among Moroccan educators and scholars of the need to incorporate critical pedagogy into ELT instruction. This emerging movement emphasizes student voice, the relevance of local knowledge, and the development of socio-political awareness. Recent studies have highlighted teachers who integrate themes such as gender equality, migration, and decolonization into their lessons as a means of fostering critical engagement and contextual learning (Zaki, 2019; Belghazi, 2017). These efforts disrupt the conventional notion that English should be taught in isolation from students' cultural and political realities, opening space for more transformative and empowering educational practices.

2.4 Autoethnography in Language Education

Autoethnography has emerged as a powerful method in educational research, especially for teachers seeking to interrogate their own practice within larger social systems. It allows researchers to position their lived experiences as sites of critical reflection and scholarly inquiry (Ellis et al., 2011). In language education, autoethnography enables educators to connect personal teaching stories to broader discourses of policy, ideology, and resistance (Zembylas, 2014). As Canagarajah (2012) notes, autoethnography allows language teachers and researchers to bridge personal experiences with larger sociocultural and institutional discourses, offering insights often inaccessible through traditional research methods. Similarly, Nguyen (2013) emphasizes that autoethnography is not merely an act of self-expression but a political and pedagogical tool to interrogate the ideologies shaping teachers' identities and practices. In this sense, autoethnographic writing expands the space of cultural representation by placing individual experiences in dialogue with dominant forms of discursive power, thereby challenging monolithic narratives and democratizing knowledge production (Neumann, 1996, p. 189).

3. Methodology

3.1 Autoethnography as Critical Pedagogical Praxis

This study employs an autoethnographic methodology grounded in the principles of critical pedagogy to allow for a layered and reflective exploration of my experiences as a Moroccan EFL teacher negotiating the tensions between hegemonic educational structures and transformative possibilities. Autoethnography helps educators situate their personal and professional narratives within larger sociocultural, political, and historical contexts, treating the self not as an isolated subject but as an entry point into

collective meaning-making (Ellis, Adams, & Bochner, 2011). Consequently, the classroom becomes a space where individual narratives collide with dominant discourses, making it a ground for both conformity and resistance.
Moreover, autoethnography aligns with Freire's (1970) call for the teacher-as-subject who engages in reflection and action (praxis) to transform oppressive conditions. Rather than presenting the teacher as a neutral technician delivering pre-packaged content, this methodology centers my role as a reflective practitioner grappling with questions of language, identity, and power. In this study, writing becomes both a method of inquiry and a mode of resistance, documenting the emotional, intellectual, and political labor of teaching English critically in a system often structured to depoliticize and standardize education.

3.2 Why Autoethnography?
Autoethnography is particularly suited to contexts where the researcher has deep, long-term immersion and where personal narratives can illuminate broader cultural, institutional, or systemic realities. With 21 years of experience teaching English to students of various levels in different Moroccan public schools, mostly in an under-resourced region, I have witnessed and embodied the tensions between language teaching and power relations. As Chang (2008) notes, autoethnography offers a unique lens through which teachers can examine how their experiences intersect with educational ideologies, state policies, and student identities.

In Moroccan educational research, the voices of teachers are often overshadowed by top-down reforms, quantitative evaluations, and prescriptive policy documents (Sultana, 2009). This methodological choice, to center teacher narratives, thus represents not merely a scholarly approach but a political stance, one that reclaims the teacher's lived experience as a legitimate site of knowledge and critique of power dynamics. Framing teachers as transformative intellectuals rather than passive implementers of official policy aligns with Giroux's (2011) call to recognize educators as agents of change capable of resisting hegemonic structures within schooling.

3.3 Data Sources and Reflection Tools
The primary data for this study consist of reflective journals maintained intermittently since 2004, chronicling lesson planning, student interactions, classroom dilemmas, and personal responses to curriculum changes; narrative vignettes capturing classroom encounters, including moments of critical dialogue, resistance, or discomfort; pedagogical artifacts such as lesson plans, adapted materials, and anonymized student feedback; and retrospective reflections written specifically for this study to connect past experiences with theoretical concepts. All reflections were revisited and thematically analyzed in light of critical pedagogy and postcolonial language education. While the narratives are personal, they are presented as situated knowledge, not representative of all Moroccan teachers, but embedded within shared social, cultural, and institutional conditions.

3.4 Ethical Considerations
Although this research is based on my own experiences, it inevitably involves other actors like students, colleagues, and administrators. To protect their privacy and ensure ethical integrity, all identifiable details have been anonymized. Pseudonyms are used when referring to specific individuals, and care has been taken to avoid disclosing information that could be traced back to particular schools or students. Moreover, the use of memory and interpretation is acknowledged as subjective; rather than claiming objective truth, this study aims to offer an honest, critical, and self-reflective perspective.

3.5 Theoretical Anchors and Analytical Process
The analytical process for this study is deeply rooted in the foundational principles of critical pedagogy that serve as a theoretical compass and an interpretive lens. Specifically, it draws upon Antonio Gramsci's (1971) concept of hegemony, examining how dominant ideologies and power structures become internalized and normalized within educational institutions. This is juxtaposed with Paulo Freire's (1970) seminal critique of the "banking" model of education, where knowledge is deposited into the heads of learners, versus his vision of dialogical learning as a co-constructed, liberatory practice. Further informing the analysis is Henry Giroux's (1988) framing of the "teacher as a cultural worker", an intellectual and transformative agent who actively engages with the sociopolitical dimensions of education rather than merely delivering a neutral curriculum. These interconnected frameworks provided the essential concepts and critical perspective necessary to guide a rigorous thematic reading of my narratives and data.

Through this critical lens, recurring patterns within the complex reality of EFL teaching in Morocco were identified and interrogated. Gramsci's (1971) hegemony helped illuminate the often-invisible institutional pressures that systematically depoliticize teaching, pushing towards technical skill acquisition while silencing critical engagement with power and language. Freire's (1970) dichotomy exposed profound curricular disconnects from learners' lived realities and cultural contexts, where prescribed content failed to resonate with or empower students. Conversely, applying Giroux's (1988) concept of the cultural worker revealed significant moments of rupture, agency, and possibility within the classroom, instances where dialogic practices, student resistance, or critical interventions momentarily disrupted the dominant script. Crucially, these themes were not

predetermined categories imposed upon the data. Instead, they emerged organically through an iterative, reflexive methodology involving repeated cycles of writing, rereading, and deep reflection on the experiences documented in journals, vignettes, and artifacts. This recursive practice, aligning with what Richardson (2000) refers to as "writing as a method of inquiry," transformed the act of narration itself into a powerful analytical tool.

This methodical process of writing-as-inquiry proved indispensable. It allowed me as a researcher to transcend surface description and critically investigate the complex interplay of the forces that shape my pedagogical choices. I could systematically examine how "systemic constraints" (rooted in policy, linguistic hierarchies, and colonial legacies), my own evolving "political beliefs" concerning language, power, and decolonization, and the raw affective responses elicited by classroom successes, failures, and tensions collectively influenced my actions and interpretations as a teacher seeking to navigate a contested educational landscape.

3.6 Limitations
Autoethnography, while rich in depth and reflexivity, is often critiqued for its lack of generalizability. However, the goal of this study is not to present universally applicable conclusions, but rather to provide insight into the tensions, hopes, and contradictions that define English teaching in Morocco from a critical lens. The subjective nature of this approach is not a limitation but an asset; it foregrounds the teacher's voice as a site of theory, critique, and transformation.

4. Findings
4.1 Curriculum as a Vehicle of Linguistic and Cultural Hegemony
Morocco's pedagogical guidelines for English language teaching are grounded in common standards designed to ensure uniformity across schools. However, despite the elaborate and progressive framing of the Middle School English Language Standards, particularly Standard 1, which emphasizes affirming students' identities and connecting personal, emotional, and social experiences to academic content, the curriculum remains anchored in a one-size-fits-all model. This disconnect limits opportunities for meaningful, context-responsive engagement and overlooks the diverse realities of learners.

Since 2003, we have been using the same textbook, Focus, for ninth-grade English classes. Some of its units, titled School, Family, Environment, Food and Drink, Means of Transport, Holidays, Free Time Activities, Sport, Body, and Clothes, remain unchanged and uncontextualized. While these topics might seem universally accessible, their content is often built around Western norms and linguistic registers that overlook Moroccan students' socio-cultural landscapes.

For instance, in the unit on Holidays, students are introduced to New Year's Eve in New York and Christmas markets in Berlin, yet there is no space allocated for exploring culturally relevant celebrations such as Ashura, Eid, or regional moussem festivals. Likewise, the Environment unit prompts students to write letters to foreign mayors about plastic waste in Canada, while urgent local environmental issues, such as droughts in Ouarzazate, recurring floods in southern Morocco, or the severe phosphate pollution affecting air and water quality in Youssoufia city, are conspicuously absent. This exclusion reflects a broader disconnect between the curriculum and students' lived realities, limiting opportunities for critical engagement with their immediate socio-environmental contexts.

In 2024, the Ministry introduced a new book called Spotlight for 7th and 8th grades. Hopes were high. But the book's content, language level, and tasks are often too advanced for learners in both urban and especially rural contexts. A teacher colleague in my district summed it up by saying, "Spotlight is a spotlight on what we cannot reach." Many reading passages use complex structures, academic vocabulary, and unfamiliar settings. One of my students told me, "I understand English better on TikTok than in this book."

Inspectors visiting my classroom sometimes acknowledged the gap between the curriculum's stated goals and its implementation. One inspector remarked, "It's good that you're trying to adapt the lesson to your students' context, but you still need to stick to the textbook." This seemingly casual comment reveals a deeper, silent contradiction embedded in the system: while the official standards emphasize student-centered learning, personal engagement, and real-world relevance, classroom practice remains tightly bound to rigid textbook content. Teachers are encouraged to innovate, yet are simultaneously constrained by expectations of fidelity to standardized materials. This tension reflects the broader systemic challenge of translating progressive pedagogical discourse into meaningful, context-responsive practice, especially in environments where adherence to predefined models is prioritized over critical reflection and local relevance.

4.2 Student Identities and the Emotional Landscape of Learning English
The emotional impact of this disconnect is visible in daily classroom interactions. While Standard 1 emphasizes the importance of affirming student identity, and Standard 5 encourages learners to relate English learning to both global and local challenges,

the official textbooks offer minimal space for either. The materials often present sanitized, foreign-centered content that feels distant from students' lives. For example, in the Family unit, I asked students to describe their own family traditions, as the textbook suggested. The model answer referenced "Sunday brunch in London" with phrases like "We drink tea and eat scones." My students looked puzzled, unsure how to relate. When I invited them to write about family couscous Fridays, Eid gatherings, or even their grandmother's storytelling nights, their eyes lit up, they became animated, invested, and full of stories. But then came the anxious question: "Will this be accepted in the exam?"

A similar moment occurred during a unit on Daily Routines, which featured an example of "taking the subway to school in New York." A student quietly said, "I walk 40 minutes through dust and dogs to get here." Others shared that they wake up at dawn to help their parents on farms before school. These lived routines are rich, meaningful, and speak volumes about resilience, but the curriculum leaves no room for them. Students often express joy when they feel their realities are valued, but this is quickly overshadowed by fear that such narratives don't "fit" the standardized mold. This emotional dissonance, excitement in relevance, but anxiety over legitimacy, reveals the deeper conflict between the progressive language of the standards and the prescriptive, one-size-fits-all implementation through textbooks and exams.

A ninth-grade student once remarked after class, "I feel like English is someone else's story, not mine," while another reflected, "We read about bicycles in Amsterdam, but I've never left this village." These sentiments resonate with Norton and Toohey's (2004) theory that language learning is deeply intertwined with identity, and that such disconnection often results in alienation and passive resistance. Some inspectors appeared to recognize this tension, albeit subtly; one noted after observing a reflective writing session, "It's great that students are sharing, but don't forget the official model paragraph," highlighting the persistent pressure to conform to standardized expectations despite students' personal experiences.

4.3 Moments of Resistance and Critical Engagement

Within the rigid boundaries of the textbook and assessment system, I have actively sought out moments to introduce content that aligns more meaningfully with Standards 3 and 5—those promoting critical thinking and global awareness connected to students' real lives. These standards gesture toward empowering learners to engage thoughtfully with the world around them, but in practice, such goals are rarely reflected in the curriculum. My classroom has become a space where I attempt to bridge that gap, creating opportunities for students to explore issues that matter to them through the English language.

For instance, instead of following the textbook's scripted dialogue on shopping for T-shirts, I initiated a classroom discussion on the environmental impact of fast fashion in Morocco. This sparked a meaningful exchange in which students reflected on the rise of second-hand clothes in the souk (a popular weekly market), the cultural value of reusing garments, and how consumer choices relate to both poverty and pollution. One student wrote in Arabic in her diary, "I didn't know English could help me talk about poverty and pollution." This moment demonstrated not only increased engagement but also a shift in how students viewed English, from a subject to memorize to a tool for expressing social and environmental concerns.

A similar approach unfolded in the unit on Free Time Activities. While the textbook focuses on Western hobbies like skating, playing guitar, or attending concerts, I encouraged students to write and speak about their own leisure activities. Their responses included herding animals, baking traditional bread with family members, or participating in storytelling gatherings, practices deeply rooted in their cultural and rural realities. Students were proud to share their experiences, and the classroom felt alive with authenticity. Yet when I shared this work with an inspector, I was told, "It's creative, but please ensure they also memorize the model essay on 'my favorite sport.'" This moment encapsulated the ongoing tension between curricular ideals and institutional expectations, between the call for critical, relevant pedagogy and the demand for conformity to standardized models.

4.4 Teacher Agency and the Challenge of Critical Pedagogy

Teaching English through critical pedagogy means constantly navigating the boundaries of what's deemed "acceptable." Although the five national learning standards emphasize interdisciplinary, student-centered, and socially relevant learning, classroom practice often collapses into textbook coverage and exam preparation. For instance, while Standard 4 promotes the integration of 21st-century skills such as collaboration, problem-solving, and critical thinking, teacher evaluation remains tethered to students' ability to memorize and reproduce sanitized content, like descriptions of London, Paris, or lists of fruit vocabulary. During one observed lesson, my students performed skits on climate change in their region, creatively using recycled materials and local references to engage with real-world issues. While the inspector later confided, "This is inspiring," he added, "but make sure next time they revise the writing rubric from Unit 6", a reminder of the systemic pressure to conform. Such moments expose the tension between the curriculum's emancipatory rhetoric and the rigidity of its assessment culture, underscoring how critical pedagogy often unfolds in quiet defiance of institutional norms.

In my teaching journal, I wrote: "Critical pedagogy isn't blocked by textbooks, it's slowly strangled by them." But I persist. I create room for student dialogue, bring in their lived realities, and help them see English as a tool to describe their world, not just the one in the textbook. For instance, during a lesson on describing routines, a seemingly mundane topic in Spotlight, I invited students to share not only their daily habits but also their responsibilities at home, their dreams, and the barriers they face in their communities. One student spoke about waking up at 5 a.m. to help his father in the fields before school. Another discussed the challenges of balancing housework and study as the eldest daughter in a single-parent home. These narratives, far removed from the sanitized examples in the textbook, became powerful texts in themselves. They shifted the classroom from a space of passive repetition to one of critical engagement and mutual recognition. Even when the curriculum narrows possibilities, moments like these remind me that pedagogy, when approached critically, can still carve space for agency, dignity, and voice.

4.5 The Paradox of English: Opportunity and Complicity

English is often presented as a neutral, empowering language, a key to global opportunity, mobility, and modern identity. This narrative is echoed in policy discourse and curriculum frameworks, which portray English as a gateway to the world. However, when taught through outdated and foreign-centered curricula, the language becomes complicit in reinforcing the very social, cultural, and epistemic gaps it claims to bridge. Lessons that prioritize British or American contexts, detached from students' lived realities, signal that their own environments, dialects, and identities are secondary or irrelevant. For example, students are asked to memorize facts about Buckingham Palace or the New York subway system, while their local histories, languages, and experiences remain unacknowledged. In this way, English language teaching risks reproducing colonial hierarchies of knowledge, where Western narratives dominate and local voices are marginalized. Instead of serving as a tool for connection and critical engagement, English is too often reduced to an instrument of mimicry and compliance, perpetuating silence where there should be voice, and conformity where there could be transformation.

A student once asked, "Why should I care about someone's vacation in Switzerland when my cousin can't afford schoolbooks?" It's a question that unravels the façade. While Standards 3 and 5 promote academic integration and global awareness, the content and structure of Focus and Spotlight create a colonial distance, privileging faraway experiences while silencing local struggles.

4.6 Synthesis of Findings

Despite the progressive language embedded in Morocco's Middle School English Standards, highlighting themes such as identity, relevance, global citizenship, and critical thinking, the pedagogical tools in use, notably Focus and now Spotlight, fall short of realizing these ideals. While the curriculum appears designed to empower students, its implementation often results in alienation. The gap between aspiration and practice is stark, as the prescribed materials and classroom routines tend to prioritize rote learning over meaningful engagement. Although inspectors are often limited by institutional mandates, some silently sympathized with the challenges teachers face, indicating a shared understanding of the system's contradictions.

My experiences as both researcher and practitioner reveal the complex struggle to mediate between policy expectations, pedagogical practice, and the lived realities of students. The real obstacle lies not simply in outdated textbooks but in a broader systemic reluctance to honor student voice, knowledge, and agency. This autoethnographic inquiry has illuminated the possibilities of creating critical spaces within a rigid framework, moments where resistance and relevance can emerge. Teaching English critically in Morocco becomes less about content delivery and more about reclaiming voice, asserting presence, and restoring educational purpose in contexts too often shaped by silence and compliance.

4.7 Curriculum as a Vehicle of Linguistic and Cultural Hegemony

One of the most profound realizations I have had during my years of teaching English in Morocco is the extent to which the curriculum functions as an instrument of cultural and linguistic hegemony. Despite the numerous policy updates and incessant educational reforms the country claims to undergo, the curriculum imposed in public middle schools remains static, outdated, and overwhelmingly disconnected from the lived realities of students. The same textbook, Focus, has been in use since 2003 for ninth-grade English instruction. Over the past two decades, it has remained untouched, with the same units covering topics such as School, Family, Environment, Food and Drink, Means of Transport, Holidays, Free Time Activities, Sport, Body, and Clothes. While these themes might appear universal on the surface, they are presented through a Western-centric lens that leaves little space for local cultural relevance or critical engagement. For instance, lessons on "Holidays" typically center on Western celebrations like Christmas and Easter, neglecting to mention culturally significant Moroccan events such as Eid, Ashura, or local moussems (festivals). Similarly, the Environment unit discusses global warming through the lens of polar ice caps and endangered pandas, rather than prompting students to reflect on their own experiences with droughts, water shortages, or local agricultural challenges.

The introduction of a new textbook, Spotlight, in 2024 for seventh and eighth graders was initially met with hope among educators who anticipated a fresh, more contextually sensitive approach. However, this optimism quickly faded as the book proved to be linguistically and conceptually disconnected from students' actual proficiency levels and cultural realities. The vocabulary is often too advanced, the tasks overly abstract, and the settings unfamiliar. Many students, especially in rural areas, struggle to understand the reading passages or perform the tasks. One student bluntly expressed this during class, saying, "I understand English better on TikTok than in this book," a comment that, while humorous, highlighted the serious disconnection between official curriculum materials and students' real engagement with the language.

Despite the comprehensive national learning standards that call for relevant, identity-affirming, and student-centered learning experiences, the prescribed textbooks fall short of enabling any meaningful connection between the language being taught and the lives of the learners. Even pedagogical inspectors who visit classrooms often find themselves caught in this contradiction. One inspector noted after a class I taught, "Personalizing the lesson is a nice touch, but you're expected to stay aligned with the official materials." This comment reflected the pervasive institutional logic: that creative or critical teaching is permissible only as a supplement, not a replacement, for prescribed content.

4.8 Student Identities and the Emotional Landscape of Learning English

Teaching English within this curricular framework has made it abundantly clear that language learning is deeply tied to how students see themselves in the world. When the content fails to affirm their experiences or recognize their social and cultural realities, students begin to internalize feelings of exclusion, inadequacy, and alienation. The Moroccan Ministry of Education outlines Standard 1 as promoting the use of English for social purposes, affirming students' identities, and building bridges between school and community life. In practice, however, this vision is rarely realized. The textbooks and classroom tasks fail to reflect the multilingual, multicultural, and socioeconomically diverse backgrounds of learners. For instance, during a lesson about family routines, students were given a model dialogue describing "Sunday brunch in London." When I asked them to describe their own routines, many hesitated. One student asked, "Can I write about Fridays at the mosque?" Others wrote about helping their mothers bake bread or taking their sheep to graze. Though these experiences were rich and full of narrative potential, they were considered peripheral to the exam-oriented "model answer."

The emotional effects of this disconnection are often subtle but persistent. Students rarely complain openly, but their disengagement is evident: minimal participation, memorized rather than thoughtful writing, and a tendency to copy phrases without truly internalizing them. I have often noticed that even the most linguistically capable students seem hesitant to express their own thoughts in English. During a reflective journal assignment, one ninth-grader wrote, "English is like someone else's story. I'm just reading it, not living it." Another student told me, "We read about bicycles in Amsterdam, but I've never even left Youssoufia city." Such statements capture the emotional landscape of the classroom, one where students are taught to view English as something foreign, distant, and disconnected from their identities. Even when inspectors recognized the emotional richness of a lesson, they often emphasized adherence to textbook models. One told me after a creative writing session, "It's great they're expressing themselves, but make sure they revise the official paragraph structure for exams." These mixed messages reinforce the idea that emotional and cultural relevance is secondary to structural conformity.

4.9 Moments of Resistance and Critical Engagement

Although the educational system imposes tight constraints, I have consistently sought moments where the classroom becomes a space for learners to think critically, feel engaged, and have their voices amplified. These moments often emerge when I make deliberate decisions to go beyond or against the textbook, aligning instead with the broader pedagogical goals outlined in Standards 3 and 5, which emphasize academic integration, real-world relevance, and global citizenship. For example, during a unit on Free Time Activities, the textbook featured stereotypical hobbies, such as going to the cinema, roller skating, and playing the guitar. Recognizing the disconnect, I invited students to brainstorm and present on the activities they enjoy. Contrary to my expectations, students' responses included activities such as storytelling, sewing with their grandmothers, playing football in dirt fields, feeding livestock, and listening to music. The atmosphere in the classroom changed dramatically; students laughed, asked questions, and engaged deeply. It became clear that when learners see themselves in the material, they become more confident, creative, and articulate.

Another moment of resistance came during a unit on the Environment, where I ignored the prescribed text and instead showed students photographs of local environmental issues, trash-filled streets, dry wells, and deforested hillsides. I asked them to write opinion paragraphs on what should be done. One student wrote, "We can't help the Arctic, but we can clean our town." This localized framing turned abstract vocabulary into tools for real-world expression. And yet, even these shifts were met with caution from institutional actors. An inspector who observed that lesson said, "It's inspiring, but make sure to include the vocabulary from the textbook too." Their feedback reminded me that while critical pedagogy is praised in theory, it remains precarious in practice.

4.10 Teacher Agency and the Challenge of Critical Pedagogy

Navigating the space between critical pedagogy and institutional expectations has been one of the most challenging aspects of my teaching experience. The national learning outcomes are filled with powerful language; terms like "collaboration," "critical thinking," and "global awareness" are celebrated in the standards. Standard 4 in particular calls for the development of 21st-century transversal skills through English, encouraging learners to become critical and reflective citizens. However, in practice, the system does not reward these skills. Teachers are evaluated primarily based on syllabus coverage, textbook fidelity, and exam results. Creative deviation, however thoughtful or pedagogically sound, is often viewed with suspicion.

I remember a class where I replaced the grammar section of the textbook with an interactive role-play based on a real-life issue: water shortages in students' villages. They designed dialogues between villagers, mayors, and journalists, rehearsed them, and performed them in class. The engagement was palpable. But the inspector who attended the session remarked, "This is very dynamic, but where is the past continuous?" His question revealed a deep-rooted obsession with form over meaning, output over process. This kind of institutional mindset undermines teacher agency and creates an atmosphere of pedagogical fear.

Still, I persist. I have learned that even small acts, inviting students to share personal stories, acknowledging their languages in the classroom, and rephrasing textbook tasks to make them locally relevant, can create space for resistance and growth. Mr. Said, a philosophically-minded inspector who visited my classroom once, saw students performing a self-written skit about migration and said, "This is the kind of English that matters." Yet even he admitted, "The system isn't ready for it." His words stayed with me, not as a sign of defeat, but as confirmation that critical teaching is possible, even within a system that doesn't fully support it.

4.11 The Paradox of English: Opportunity and Complicity

Finally, teaching English in Morocco has revealed a complex paradox: while the language is promoted as a means of social mobility, global engagement, and academic achievement, it is simultaneously used to reinforce inequalities, marginalize local knowledge, and uphold a narrow vision of success. English is often viewed by students and their families as a "language of opportunity," especially in the age of global media, international scholarships, and migration. Many parents encourage their children to excel in English in the hopes that it will open doors to a better life. Yet, the way English is taught, in rigid, outdated, and culturally irrelevant ways, often undermines this promise.

One student once asked me, "How will learning about Jack's daily routine in London help me find work here?" Another said, "English should help us talk about ourselves, not just about foreigners." These questions reflect a critical awareness among learners that the language they are being asked to learn is divorced from the realities they are living. Moreover, the textbook's silence on pressing national and global issues, migration, colonialism, inequality, and Palestine turns English into a neutralized, decontextualized, and sanitized subject, stripping it of its power to provoke thought or inspire action.

The paradox is also personal. I love the English language and know the opportunities it can bring. I've seen former students earn scholarships, study abroad, and become confident speakers. But I've also seen others feel ashamed of their local languages, undervalue their stories, and disengage from learning altogether. As a teacher, I must navigate this tension daily, striving to make English a tool of empowerment rather than domination, connection rather than erasure.

5. Discussion

5.1 Curriculum as a Vehicle of Linguistic and Cultural Hegemony

This study confirms that the Moroccan middle school English curriculum functions as a vehicle of linguistic and cultural hegemony rather than an emancipatory educational tool. Despite the progressive language of national standards, particularly Standard 1, which emphasizes affirming student identities and linking learning to their personal and social realities, the persistent use of the Focus textbook since 2003 underscores a rigid, outdated curriculum disconnected from Moroccan learners' lives. The unchanged thematic units, such as Holidays and Environment, foreground Western-centric experiences, sidelining culturally and environmentally pertinent local realities. This reproduces what Pennycook (1994) described as an "Ideological carrier" where Western norms and epistemologies are covertly transmitted through seemingly neutral language lessons, perpetuating linguistic imperialism (Phillipson, 1992).

In the Moroccan sociolinguistic context, this curriculum perpetuates existing linguistic hierarchies wherein French and Arabic maintain symbolic capital, while English is positioned as the aspirational "third way," yet remains steeped in Euro-American content (Ennaji, 2005; Sadiqi, 2003). This misalignment is worsened by the introduction of the Spotlight textbook in 2024, which, despite initial hopes, proved linguistically inaccessible and culturally alienating, particularly for rural learners. The sentiment of a student stating, "I understand English better on TikTok than in this book," encapsulates Bouhlal's (2011) concerns regarding decontextualized materials that erode student motivation and engagement.

The institutional voices of pedagogical inspectors echo this tension. Their encouragement to localize content, coupled with reminders to adhere strictly to the prescribed textbooks, reveals the systemic constraints limiting teacher creativity and critical engagement (Alaoui, 2015). This contradiction aligns with Giroux's (1988) concept of the "cracks" within hegemonic structures, spaces where resistance and subversion can emerge, though precariously.

5.2 Student Identities and the Emotional Landscape of Learning English

The emotional and identity-related effects of this curricular disconnect manifest vividly in students' classroom experiences. Norton and Toohey's (2004) theory of language learners as active identity agents is visible here, as students articulate ambivalence toward English as "someone else's story," reflecting alienation from the textbook's foreign narratives. The Ministry's Standard 1 envisions English learning as a bridge between school and community, yet textbook content fails to engage with students' multilingual, multicultural realities (Bensafa, 2021).

When students were invited to relate textbook examples such as "Sunday brunch in London" to their own family traditions, hesitation and anxiety arose, revealing the affective dissonance Zembylas (2014) identifies as central to language learning. The fear of straying from "model answers" illustrates the hegemonic power of standardized assessments in suppressing authentic expression (Block, Gray, & Holborow, 2012). Inspectors' emphasis on official paragraph formats even after witnessing reflective writing further entrenches this paradox, privileging form over voice and perpetuating passive learning (El Kirat, 2021).

5.3 Moments of Resistance and Critical Engagement

Despite these structural constraints, moments of critical engagement and resistance emerge in classrooms where teachers deliberately align their practice with Standards 3 and 5, promoting critical thinking and global awareness grounded in local realities. These instances resonate with Canagarajah's (1999) call for a pedagogy of resistance that challenges dominant epistemologies.

For example, replacing scripted textbook dialogues with debates on fast fashion's environmental impact within Moroccan contexts enabled students to critically apply English to social issues and thus foster agency and relevance. Similarly, encouraging students to discuss their authentic leisure activities and environmental concerns validated their lived experiences and expanded their critical consciousness, echoing Freire's (1970) concept of conscientização. Yet, the cautious responses of inspectors highlight the persistent tension between institutional expectations and pedagogical innovation (Zaki, 2019).

5.4 Teacher Agency and the Challenge of Critical Pedagogy

This autoethnographic reflection foregrounds the challenge of exercising teacher agency within a system that prioritizes rigid syllabus adherence and rote memorization over the critical, creative, and student-centered competencies promoted in national standards (Kumaravadivelu, 2006). While Standard 4 explicitly calls for the development of 21st-century skills such as collaboration, creativity, and critical thinking, institutional evaluation mechanisms remain focused on grammatical accuracy and textbook fidelity. This contradiction exposes a fundamental flaw in the educational discourse: the gap between progressive policy rhetoric and regressive classroom practice. A striking example of this paradox emerged during an observed role-play activity on local water shortages. Although students demonstrated high levels of engagement and contextual understanding, the activity was critiqued for its failure to align with the textbook's target grammatical structures. Such responses reflect what Block, Gray, and Holborow (2012) describe as a neoliberal schooling logic, where innovation is celebrated in theory but constrained by bureaucratic pressures and performative accountability in practice.

Yet even within this tightly controlled system, many educators resist passive compliance by introducing critical, locally grounded pedagogical approaches. The willingness to incorporate student knowledge, initiate dialogue around real-life issues, and disrupt scripted textbook narratives reflects a quiet but significant form of resistance. As Belghazi (2017) and Alaoui (2015) argue, these acts mark a shift among Moroccan teachers toward critical pedagogies, not merely as alternative teaching strategies but as deeply political interventions. By centering students' lived experiences and challenging dominant narratives, these educators actively contest the technocratic rationality of curriculum implementation. Their efforts, though often unrecognized by formal evaluations, carve out spaces of possibility for a more democratic and socially relevant education.

5.5 The Paradox of English: Opportunity and Complicity

At the heart of English language teaching in Morocco lies a deeply rooted paradox, one that scholars such as Pennycook (2001) have long identified: English is simultaneously positioned as a neutral, empowering global language and as a complicit tool of cultural and epistemological domination. On the one hand, it offers students potential access to academic mobility, global communication, and career advancement. On the other hand, its delivery through decontextualized, culturally alien curricula often serves to reinforce social hierarchies, alienate learners, and marginalize local knowledges and lived realities (Zaid, 2011).

This contradiction is not merely theoretical; it is deeply felt in classrooms where students are taught to write about life in London or New York while grappling with water scarcity, unemployment, or social marginalization in their own communities.
Students' critical reflections frequently challenge the sanitized and apolitical image of English instruction. As Bouhlal (2011) notes, when learners begin to question the relevance of foreign-centric content in light of local hardships, they expose the ideological underpinnings of the curriculum itself. This paradox also resonates at a personal level for teachers who must constantly negotiate the tension between using English as a tool for empowerment and resisting its potential to erase local identities. Through the lens of autoethnography, personal teaching narratives become vital spaces for surfacing these tensions and interrogating their implications. As Ellis et al. (2011) and Zembylas (2014) argue, such narratives are not merely autobiographical; they are political acts of critique, challenging the hegemonic structures embedded in language education and reclaiming pedagogical agency from within.

6. Conclusion

This autoethnographic study illuminates the complex realities of teaching English as a foreign language in Morocco, situated at the intersection of colonial legacies, linguistic hierarchies, and educational policies shaped by competing global and local forces. The analysis reveals how the official curriculum—anchored in outdated, Western-centric textbooks and rigid institutional mandates—often functions as a vehicle of linguistic and cultural hegemony, alienating learners from their own identities and lived experiences. Despite the progressive language of Morocco's English Language Standards, the disconnect between policy and practice underscores persistent tensions between the promise of empowering, relevant education and the realities of a system constrained by colonial epistemologies and standardized assessments.

At the heart of these contradictions lies the emotional landscape of learners navigating a language curriculum that feels foreign and exclusionary, prompting disengagement and identity fragmentation. Yet, this study also documents moments of critical resistance and pedagogical creativity, where teachers and students co-create spaces for dialogue, cultural relevance, and critical consciousness—manifestations of Freire's (1970) conscientização and Giroux's (1988) cracks in hegemonic structures. These acts of resistance affirm that English teaching in Morocco can transcend its colonial inheritance to become a transformative practice rooted in local knowledge and student agency.

Navigating institutional constraints requires persistent teacher agency, as educators strive to balance curricular demands with critical pedagogy's emancipatory goals. While systemic challenges remain formidable, the findings underscore the potential of a transformative ELT pedagogy—one that amplifies student voices, honors multilingual realities, and connects language learning to socio-political awareness. This aligns with broader calls in applied linguistics to decolonize language education and reposition English teaching as a site of ideological struggle and liberation (Pennycook, 2001; Canagarajah, 1999).

In essence, this study contributes to critical scholarship by affirming that teaching English in Morocco is not merely about language acquisition but about reclaiming voice, place, and purpose within a historically fraught educational landscape. It is a call to educators, policymakers, and scholars to embrace critical, context-responsive pedagogies that empower learners to engage English as a tool for social justice and transformative change.

7. Study Limitations and Future Research

Although grounded in over two decades of professional practice and informed by a critical pedagogical framework, this study remains inherently limited by the subjective nature of autoethnographic inquiry. The insights generated emerge from a single positionality, that of the author, whose experiences, while rich and reflective, are situated within a specific institutional, linguistic, and sociopolitical context. As such, the findings are not intended to be universally generalizable but rather to illuminate the entanglements of power, identity, and pedagogy in Moroccan ELT through a critical, decolonial lens. Additionally, although student voices are evoked through classroom interactions and pedagogical reflections, their perspectives are not presented through direct testimonies, which may constrain the representational scope of the analysis.

Future research could address these limitations by adopting a multi-vocal and participatory approach that incorporates the narratives of students, colleagues, and community stakeholders, thereby enriching the dialogic and emancipatory potential of critical pedagogy in practice. Comparative studies across different regions of Morocco, or within varied educational levels (e.g., primary, vocational, or rural settings), could further reveal how structural inequalities and linguistic hierarchies manifest across contexts. Moreover, longitudinal research evaluating the impact of critical pedagogical interventions on learner identity, critical consciousness, and sociolinguistic agency would be valuable in assessing the transformative possibilities of ELT. Such directions not only extend the current inquiry but also contribute to the broader effort of decolonizing language education in postcolonial societies.

Funding: This research received no external funding
Conflicts of Interest: The author declare no conflict of interest.
Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers

References

[1] Alaoui, S. (2015). Moroccan EFL Teachers' Beliefs about Teaching Critical Thinking. *International Journal of English and Education.*
[2] Barkhuizen, G. (2011). Narrative knowledging in TESOL. TESOL Quarterly, 45(3), 391–414. https://doi.org/10.5054/tq.2011.261888
[3] Belghazi, T. (2017). Pedagogy and Critical Thought in Moroccan Classrooms. Arab Studies Quarterly.
[4] Bensafa, A. (2021). Language Policy in Morocco: Ambivalence and Contradictions. International Journal of Multilingualism.
[5] Block, D., Gray, J., & Holborow, M. (2012). Neoliberalism and Applied Linguistics. Routledge.
[6] Bouhlal, L. (2011). Moroccan Secondary School Students' Attitudes toward English. Journal of Education and Practice.
[7] Boutieri, C. (2016). Learning in Morocco: Language Politics and the Abandoned Educational Dream. Indiana University Press.
[8] Canagarajah, A. S. (1999). Resisting Linguistic Imperialism in English Teaching. Oxford University Press.
[9] Canagarajah, S. (2012). Teacher development in a global profession: An autoethnography. TESOL Quarterly, 46(2), 258–279. https://doi.org/10.1002/tesq.18
[10] Chang, H. (2008). Autoethnography as Method. Routledge.Conseil Supérieur de l'Éducation. (2015). Vision Stratégique de la Réforme 2015–2030.
[11] El Kirat, Y. (2021). Critical Language Awareness in Moroccan Higher Education. *Arab World English Journal.*
[12] Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An overview. Forum: Qualitative Social Research, 12(1), Article 10. https://doi.org/10.17169/fqs-12.1.1589
[13] Ennaji, M. (2005). Multilingualism, Cultural Identity and Education in Morocco. Springer.
[14] Freire, P. (1970). Pedagogy of the Oppressed. Herder and Herder.
[15] Freire, P., & Macedo, D. (1987). Literacy: Reading the Word and the World. Bergin & Garvey.
[16] Fouad, A., & Hiba, B. (2025). A critical pedagogy perspective on interculturality in Morocco: TESOL textbooks. In Teaching and researching interculturality in the Middle East and North Africa (pp. 93–112). Routledge.
[17] Giroux, H. A. (1988). Teachers as Intellectuals: Toward a Critical Pedagogy of Learning. Bergin & Garvey.
[18] Giroux, H. A. (1989). Schooling as a form of cultural politics: Toward a pedagogy of and for difference. In H. A. Giroux & P. McLaren (Eds.), Critical pedagogy, the state, and cultural struggle (pp. 125–151). State University of New York Press.
[19] Giroux, H. A. (2011). Teachers as Intellectuals: Toward a Critical Pedagogy of Learning (2nd ed.). Bloomsbury Academic. (Original work published 1988)
[20] Gramsci, A. (1971). Selections from the Prison Notebooks. International Publishers.
[21] Guo, Y., & Beckett, G. H. (2007). The hegemony of English as a global language: Reclaiming local knowledge and culture in China. Convergence, 40(1–2), 117–131.
[22] Kumaravadivelu, B. (2006). Understanding Language Teaching: From Method to Postmethod. Routledge.
[23] Neumann, M. (1996). Collecting ourselves at the end of the century. In C. Ellis & A. Bochner (Eds.), Composing ethnography: Alternative forms of qualitative writing (pp. 172–198). Walnut Creek, CA: AltaMira Press.
[24] Nguyen, M. T. T. (2013). The curriculum-making of a Vietnamese English teacher: A narrative inquiry. Journal of Curriculum Studies, 45(2), 201–225. https://doi.org/10.1080/00220272.2012.738742
[25] Norton, B., & Toohey, K. (2004). Critical Pedagogies and Language Learning. Cambridge University Press.Pennycook, A. (1994). The Cultural Politics of English as an International Language. Longman.
[26] Pennycook, A. (2001). Critical Applied Linguistics: A Critical Introduction. Lawrence Erlbaum.
[27] Phillipson, R. (1992). Linguistic Imperialism. Oxford University Press.
[28] Richardson, L. (2000). Writing: A method of inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), Handbook of qualitative research (2nd ed., pp. 923–948). Sage.
[29] Sadiqi, F. (2003). Women, Gender, and Language in Morocco. Brill.
[30] Sultana, R. G. (2009). Education and the politics of voice: The story of a research project on teacher formation in the Mediterranean. *Mediterranean Journal of Educational Studies, 14*(1), 5–22.
[31] Thadphoothon, J. (2002). Enhancing critical thinking in language learning through computer-mediated collaborative learning: A preliminary investigation. Proceedings of the International Conference on Computers in Education, 1–5.
[32] Varghese, M. M., & Johnston, B. (2007). Evangelical Christians and English language teaching. TESOL Quarterly, 41(1), 5–31. https://doi.org/10.1002/j.1545-7249.2007.tb00038.x
[33] Zaid, M. (2011). Language Planning in Morocco: A Focus on Higher Education. Current Issues in Language Planning.
[34] Zaki, H. (2019). A Critical Pedagogy Approach to Teaching EFL in Morocco. Mediterranean Journal of Social Sciences.
[35] Zembylas, M. (2014). Theorizing "difficult knowledge" in the aftermath of the "affective turn": Implications for curriculum and pedagogy in handling traumatic representations. Curriculum Inquiry, 44(3), 390–412. https://doi.org/10.1111/curi.12051