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Issue 12 of *Revue ITEC*, entitled “*Inclusive Education and Innovative Technologies*,” brings together a collection of scholarly contributions that explore emerging approaches, policies, practices, and innovative technologies that contribute to creating more inclusive, accessible, and learner-centred educational environments. At a time when educational systems are undergoing profound transformations, the intersection between inclusion and technological innovation has become increasingly significant.

Inclusive education extends beyond ensuring access to learning; it encompasses the creation of equitable educational environments that recognise learner diversity, reduce barriers to participation, and respond to different needs, abilities, and backgrounds. At the same time, the rapid development of digital and emerging technologies is creating new possibilities for enhancing teaching and learning, expanding access to educational resources, and responding to diverse learner needs.

The contributions in this issue address a range of topics, including inclusive education, special needs education, innovative pedagogies, teacher education and professional development, as well as the role of emerging technologies in expanding learning opportunities and addressing the diverse needs of learners. Collectively, the articles underscore the importance of combining pedagogical innovation with inclusive practices to promote equity, active participation, learner empowerment, and lifelong learning.

By bringing together perspectives from different disciplines and educational contexts, **Issue 12** seeks to contribute to current discussions on how innovation and technology can be harnessed to address contemporary educational challenges and foster more inclusive and learner-centred educational environments.

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Reimagining Moroccan Literature Teaching: A Sociocultural Analysis of Inclusive Learner-centered and Equity-based Curriculum Intentions

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Abstract

Literature teaching has long been perceived as fixed content that teachers deposit into students, making their learning passive and leaving them with little to no room for critical thinking, dynamic meaning-making, and interpretation. This paper calls for renewed approaches to respond to equity, representation, and inclusion issues. Drawing on Paulo Freire's and Pierre Bourdieu's theories of education, this study examines the role of literature as a mediational tool for reflecting on power, ideology, and culture. By exposing students to literary texts that showcase diverse cultures, gender roles, and identities, this study investigates how literary teaching shifts from a neutral stance to an inclusive, empowering practice that promotes representation. It examines how literature can be integrated into the curriculum to allow students to develop a sense of agency and critical awareness, build their confidence and autonomy, and foster sociocultural competence. This paper further emphasizes the role of teachers as facilitators who adopt flexible teaching strategies, diversified materials, and reflective practices. This study is significant because it reimagines teaching literature through a sociocultural and inclusive lens, contributing to more equitable teaching and learning experiences. In essence, this study not only rethinks literature as a pedagogical and social practice but also advocates for it as a necessary critical tool for navigating complex sociocultural settings.

Keywords: Literature teaching, Inclusive Education, Representation, Sociocultural Competence, Equitable Teaching, Critical Meaning-making

1. Introduction

Literature is a rich medium through which students develop linguistic competence, critical thinking, cultural awareness, and reflective capabilities (Hossain, 2024). Following this definition, the integration of literature into teaching may lead to an intrinsic transformation of the Moroccan curriculum, in which students become self-directed, and teachers act as agents of change and facilitators who clearly understand and implement literature instruction to its full intended potential (Belhaj et al., 2025).

Background of the Study

Literature teaching has long been characterized through a formalist view, prioritizing structural analysis over any personal or cultural resonance (Greene et al., 2017). However, in recent years,

it has undergone significant shifts through the ongoing implementation of innovative strategies, making education increasingly student-centered and ensuring all students are represented and heard. These pedagogical strategies require fundamental restructuring to address several critical gaps left by traditional methods and approaches of instruction (Bhardwaj et al., 2025).

Problem Statement

Moroccan secondary literature teaching lacks clear evidence to support the claim that its curriculum content, text selection, and classroom practices foster inclusive, equitable, culturally relevant, and student-centered goals expected of literature teaching.

The Purpose, Significance, and Scope of the Study

This study aims to investigate which pedagogies could be implemented to target questions of equity, representation, and inclusivity, and to examine how literature can be utilized to help students reflect on power dynamics, cultures, and ideologies. This study further explores the role of teachers as facilitators of diversity and inclusivity in education. The significance of this study stems from its reimagining of teaching literature as a sociocultural and inclusive pedagogy, a necessary critical tool for navigating complex sociocultural settings, thereby contributing to more equitable teaching and learning experiences.

The scope of this study is delimited to the qualitative exploration of primary trends and tensions in inclusive literature teaching. A targeted sample of 45, with a dual-cohort perspective, capturing insights from both High School English language teachers from different regions of Morocco, specifically involved in literature education, and English language teachers-in-training from the Regional Center for Education and Training Professions (CRMEF) Oriental. The inclusion of teachers-in-training is significant as it offers a glimpse into the pedagogical future of the educational landscape.

The Research Questions and Hypotheses

The present paper answers the following inquiries:

- How far does Moroccan literature curriculum content support critical literacy, inclusivity, and student-centered learning?
- How do teachers and teachers in training perceive the gap between curriculum intentions and classroom possibilities in literature teaching?
- Which strategies could be adopted in education to effectively respond to questions of equity, representation, and inclusivity?

This study hypothesizes that adopting both critical and literature-based pedagogies allows for more equitable, inclusive, and representative education, that the effective implementation of Literature-based Pedagogy leads to the development of students' reflective capabilities, and that teachers' adoption of the aforementioned pedagogies can result in a more diversified and inclusive education.

2. Literature review and Theoretical Framework

2.1. Critical Pedagogy:

Education in the 21st century remains tinged with the traditional teacher-centered, test-oriented method of instruction that measures teacher and student development through several high-stakes tests, which renders classrooms more focused on test preparation and less on learning. Despite this truth, teachers still strive for innovative strategies that could bring about radical

behavioural changes in their students, whether that is in enhancing their critical thinking abilities, norms, or values. These strategies constitute the underpinnings of Critical Pedagogy, which dismantles teacher-centeredness for the effective implementation of student-centeredness in education (Muhammad & Uddin, 2019).

The Brazilian educator Paulo Freire authored the groundbreaking text on Critical Pedagogy, an educational philosophy rooted in social activism as scepticism of oppression, inequity, and injustice. Freire (1968) argues that no matter how ignorant or how immersed one is in the so-called culture of silence, one remains capable of critically perceiving one's realities in dialogical encounters with others. This process contributes to the dismantling of obsolete, paternalistic teacher-student encounters, to be replaced by a pedagogy in which students learn through direct mediation with the world (Billings, 2024).

Freire (1968) argues in his book, *Pedagogy of the Oppressed*, that throughout history, humanization and dehumanization existed in tandem. This means that the students' priority is to recognize the causes and contradictions in both humanization and dehumanization before creating new situations through transformative and innovative action. To fully implement such pedagogy, Freire stresses that knowledge construction must not be done for students, but in collaboration with them, as critical pedagogy necessitates students' engagement in the stages of making, reflection, and refinement. The teacher's aim, thence, is not to explain, but to enter into dialogue with his/her students to continuously prompt their development of experience that will eventually ensue (Freire, 1968).

Professor William F. Pinar (2011) of British Columbia claims that standardization leads to mediocrity when learning and its measurement are foregrounded, while understanding how we study is neglected. He argues that the curriculum, as it stands, has many weaknesses because it pushes toward uniformity in what is taught in classrooms; in turn, intellectual emancipation, students' and teachers' individuality, creativity, erudition, and self-reflection become derelict (Pinar, 2011).

2.2. Socio-cultural Perspectives on Education:

According to Pierre Bourdieu and Jean-Claude Passeron's *Reproduction in Education: Society and Culture*, published in 1970, language can only be acquired through relations to said language. In education, this means that the social value present in different societal linguistic codes depends predominantly on the gap imposed by schools, which implies that schools, or pedagogic institutions, levy a social definition on what qualifies for the knowledge to be transmitted, the parties involved in the transmission, and those susceptible to receiving it. They argue that the French educational system, in turn, is based on literary aptitude and the capacity to turn experience into literary discourse (Bourdieu & Passeron, 1990).

The American-Canadian scholar and cultural critic Henry Armand Giroux (2011) advocated for change in curricula, in which authority as a notion is reconfigured into an emancipatory authority that allows for pedagogical content to challenge predominant views, perspectives, and actions. Such authority enforces the critique and rejection of division and disempowerment-led approaches. This makes the critical process of thinking and acting the ultimate link to transforming individuals and society. He argues that curriculum texts should be viewed as social constructs for empowerment, embedded in history to enable students to develop the capacity to recognize how the world is constructed and, thence, extract these themes in any other given text and structural form (Costandius & Bitzer, 2015).

Innovation in education calls for self-reliance, a concept promoted by Mahatma Gandhi's resistance to the British educational regime, in which he advocated for the inclusion of practical knowledge, such as traditional weaving and agriculture, in basic education. This process, termed *culture-based education*, in which instruction is adapted to accommodate local cultural nuances, enhances language acquisition and communicability. (Singh & Espinoza-Herold, 2014)

2.3. Literature-based Pedagogy:

Literature-based Pedagogy (LBP) is the process of facilitating language acquisition by actively promoting meaningful interpretations of literary texts and cultivating students' critical thinking abilities. This allows them to extract resonating, relevant, and relatable themes. By foregrounding students' interests and aligning them with pedagogical content, Literature-based Pedagogy can be considered an instructional tool that helps students develop meaning-making skills while reading and writing (Prozesky & Nkealah, 2024).

According to Ngũgĩ wa Thiong'o's *Decolonizing the Mind*, literature-based pedagogy relates to the concept of the *Quest for relevance*, indicating that relevant and adequate materials and the investigation of how these materials are to be analyzed and interpreted are elementary processes for teaching literature in higher education (Thiong'o, 1998).

Additionally, inclusivity in literature teaching begins with what is taught. Students are more likely to feel seen when texts reflect their cultures and identities, and also widen students' understanding of the lives of those different from their own. Currently, there is an epidemic of overrepresentation of whiteness and persistent underrepresentation of disability, religion, and other marginalized identities, even in acclaimed children's books and teacher collections. (Lattanzi, 2024).

Selecting inclusive literary materials, therefore, requires more than the addition of a few diverse titles. Texts must also be accurate and non-stereotypical, since diversity without authenticity reproduces otherness¹ rather than reducing it. Inclusivity also depends on how literature is taught. Freirean and critical-pedagogy work view learning as dialogue, inquiry, and collaborative meaning-making rooted in learners' realities (Beloni et al., 2026; Mínguez-López & Kalogirou, 2024).

What is consistently noted across several papers is that inclusive literature teaching is either constrained or enabled by the teacher's knowledge and institutional support. Teachers oftentimes lack preparation, culturally authentic resources, time, or institutional backing to make inclusive choices confidently (De Jesus-Reyes, 2024).

Consequently, by introducing students to a variety of high-quality literary works and materials, they become adept in literacy and critical reflection, not only in the art of language but also in the connections between disciplines. Literature-based Pedagogy, in this sense, is a culmination of reading strategies, skills instruction, literature selection, and the contextualization and teaching of topics. In teaching, three major stages exist: the pre-activity, while-activity, and post-activity. Each stage necessitates rigorous planning from the teacher and active participation and engagement from students (Utami & Mahardika, 2023).

¹ **Otherness:** being or feeling different in appearance or character from what is familiar, expected, or generally accepted. (Cambridge Dictionary, 2026)

3. Method

3.1. Sample / Participants

This paper employs a purposive sampling technique, ensuring that all data highlight the insights of those directly involved in, and potentially embedded in, literature-based pedagogy within High Schools. The sample includes a cohort of 45 teachers, of which 32 are teachers-in-training, and 13 are English teachers. The noticeable weight of teachers-in-training allows for the exploration and measurement of the momentum of change, where perspectives of soon-to-be educators are representative of current and prospective trends in literature teaching. This study's dual-cohort approach captures a longitudinal view of Literature teaching as a human element for curriculum implementation.

3.2. Instrument(s)

The primary instrument is a self-administered structured questionnaire, developed to measure current trends in literature teaching in Moroccan High Schools and to assess general attitudes and readiness for sociocultural and inclusive integration. The questionnaire was constructed in a logical, clear flow, including an excerpt from the common core student textbook *Visa to the World*, along with a Likert scale to explore existing elements of literature teaching and gather various attitudes and desirability regarding suggested strategies.

3.2. Data Collection and Analysis

Data were collected digitally, ensuring anonymity and an elevated response rate. The following is the three-stage protocol followed by the procedure:

Items: The questionnaire is structured as a mixed-methods pedagogical assessment, utilizing a combination of descriptive checklists, Likert scales, and text-based evaluation to measure the alignment between current Moroccan curriculum materials and teaching approaches and the goals of inclusive, student-centered education, as well as strategies for effective implementation.

Validity: The questionnaire underwent an internal review process to ensure face validity. The questionnaire items matched its stated aim of evaluating literature teaching and inclusive practice in Moroccan curricula, ensuring conceptual validity.

Reliability: The questionnaire yielded consistent responses over the period it was administered.

Distribution: The questionnaire was distributed via professional social networks over the span of a week.

Ethics: All participants provided informed consent. Upon receipt, the data were anonymized so that responses provided would not be compromised by professional standing.

The qualitative data were processed using Google Sheets through the following statistical lenses:

Descriptive statistics: The collected data were derived from an analysis of participants' responses reflecting current literature teaching trends, which served to identify existing pedagogical gaps, highlight prevailing classroom practices, and establish a baseline for the standardized, inclusive, and effective implementation of literature pedagogy. The resulting framework comprises four interconnected components: systematic data collection, critical analysis of educational trends and gaps, baseline establishment for implementation, and the formulation of inclusive teaching strategies.

Corpus analysis: Analysis of a text structure to extract the extent to which it allows for equity, representation, and inclusivity.

Thematic coding of open-ended responses: Categorization of specific strategies suggested by responders.

4. Results

Considering equity refers to whether literature teaching gives students fair access to meaningful learning, representation refers to whether the curriculum makes students' cultures, identities, histories, and social realities visible in the texts they study, and inclusivity refers to whether literature teaching creates a classroom where diverse learners are recognized, heard, and able to participate through flexible pedagogy, diverse materials, and reflective teaching practices. Participants were invited to complete the questionnaire.

Participants were asked to identify what literature teaching requires, selecting all applicable options from a predefined list. From 45 respondents, the results revealed a strong consensus around higher-order pedagogical practices. Critical literacy and content relevance emerged as the most frequently cited requirements, each selected by 82.2% of respondents. The relevance of materials was endorsed by 68.9% of participants. Explanation was identified by 57.8% of respondents, and clear instructions were picked by only 37.8%. Notably, rote memorization received minimal endorsement, with only 4.4% of respondents.

Respondents were afterwards asked to select all purposes for which literature teaching could be implemented. The results indicated that the most frequently endorsed purpose was introducing students to various cultures and contexts, selected by 71.1% of respondents, and developing students' critical agency ranked second, being selected by 62.2% of participants. Promoting literary aptitude and prompting reflective capacities were tied at 60%, enhancing creativity was endorsed by 57.8% of participants, followed by 55.6% endorsing helping students navigate complex texts, and 51.1% of participants endorsed helping students navigate complex situations.

Participants were then invited to identify the roles they associate with teachers in the context of literature teaching. Guiding students in recognizing cultural diversity was the most commonly endorsed role, selected by 62.2% of respondents, whereas shaping the classroom environment ranked second with 57.8%, promoting students' communication skills was cited by 55.6%, and guiding students in recognizing stereotypes and bias was cited by 53.3%. Last, empowering students' self-reliance was endorsed by 48.9% of respondents, 40.0% to providing real-world connections, and 37.8% to making learning student-centered.

At this stage, the questionnaire provided participants with a text taken from the Common Core Student Textbook *Visa to the World*, to evaluate respondents' perceptions of equity, representation, and inclusivity, first in relation to the existing text and then hypothetically, in relation to a culturally localized alternative. The text is as follows:

Thomas Edison, the American inventor, was born in Mila, Ohio, on February 11, 18747. He was the seventh and youngest child of Samuel and Nancy Elliot Edison. Edison received a very limited school education. He attended school for only three months, but his mother, a former teacher, guided his learning. When he was 12 years old, he began selling newspapers, candy, and sandwiches on trains between Port Huron and Detroit. Later, he hired others to work for him selling goods on the trains to spend his spare time experimenting with electrical and mechanical apparatus.

While he was working as a telegraph operator in Port Huron, he made his first important invention, a new telegraphic instrument. Later, while he was working in Boston, he invented a vote recorder.

Edison earned \$40,000, and with this money he established his own Laboratory in 1876. In 1877, Edison announced his invention of a phonograph. Two years later he exhibited publicly the electric light bulb, his most important invention.

Edison was suffering from several illnesses when he died in bed, at his home on Oct. 18, 1931. (Allawi, 2023)

The following tables summarize the responses:

Table 1

Respondents' assessment of whether the text addresses equity, representation, and inclusivity

Response	Frequency	Percentage (%)
No	30	66.7
Yes	15	33.3

Table 2

Respondents' views on whether a lesson about a Moroccan invention would address equity, representation, and inclusivity.

Response	Frequency	Percentage (%)
Maybe	26	57.8
Yes	10	22.2
No	9	20.0

Regarding Table 1, 66.7% of respondents indicated that it does not adequately respond to questions of equity, representation, and inclusivity, while only 33.3% felt it did. When asked whether a lesson centered on a Moroccan invention would better address these concerns, as in Table 2, respondents were notably more ambivalent. 57.8% selected Maybe, 22.2% expressed clear affirmation, and 20.0% responded negatively.

Respondents were afterwards asked to identify which outcomes they associate with the integration of literature teaching.

Table 3

Respondents' views on what integrating literature teaching targets

Target	Frequency (n)	Percentage (%)
Critical Thinking	35	77.8
Reflection	33	73.3
Complex Socio-cultural Settings	33	73.3
Diversity	29	64.4
Inclusivity	26	57.8
Representation	24	53.3
Equity	18	40.0

Results reveal a strong orientation toward cognitive and sociocultural goals, with all seven options endorsed by at least 40% of participants. Critical thinking emerged as the most

frequently cited target, selected by 77.8% of respondents; reflection and complex socio-cultural settings, tied in second by 73.3% of participants each; diversity ranked fourth by 64.4%, followed by Inclusivity at 57.8%, representation at 53.3%, and equity, despite being the least endorsed item, was still selected by 40% of respondents.

The last item in the questionnaire was an open-ended question, where the aim was to have participants suggest beneficial strategies for the effective implementation of literature teaching. The following table summarizes the findings:

Table 4

Thematic categorization of open-ended responses on beneficial strategies for literature teaching implementation.

Thematic Category	Representative Strategies Mentioned	Frequency of Theme
Active & Interactive Methods	Role-play, dramatization, debate, discussion-based learning, and group work	High
Digital & Multimedia Integration	ICT, multimedia, podcasts, digital tools, films, and oral storytelling	High
Student-Centered Approaches	Student choice, reader-response, interests-based selection, and voluntary reading	High
Critical & Analytical Skills	Close reading, comparative analysis, critical literacy, and scaffolding	High
Creative Activities	Creative writing, rewriting, novel-based projects, and the RAFT technique	Moderate
Cultural Relevance & Diversity	Moroccan literature, local authors, culturally relevant texts	Moderate
Project & Field-Based Learning	Museum visits, project-based learning, and contextual teaching	Moderate
Curriculum & Institutional Reform	Teacher autonomy, flexible programming, and content relevance	Low–Moderate

5. Discussion

The analysis of the questionnaire provided valuable information that answers the research questions and substantiates the hypotheses. It also helped identify strategies for the effective implementation of literature teaching in High School settings. Participants have collectively emphasized the significance of providing authentic and purposeful content and how literature serves as a lever for intercultural awareness and exposure, which will inevitably lead to the development of students' critical thinking abilities, as suggested by critical theory.

The responses point to a facilitative, dialogic conception of the teacher's function rather than a purely instructional one, suggesting that respondents conceptualize the literature teacher primarily as a cultural guide and critical facilitator, rather than solely as a transmitter of literary knowledge. Results also show a general trend of viewing the existing instructional material as falling short of inclusive pedagogical standards. The inadequacy of the aforementioned text was judged unanimously with relative confidence, and the potential of a culturally grounded alternative was met with measured optimism rather than certainty.

This noticeable hesitancy reflects the recognition that cultural relevance alone does not automatically guarantee equitable or inclusive pedagogy, reflecting uncertainty rather than outright rejection, with important implications for curriculum design and materials selection in diverse educational contexts, aligning with Freire's call for reflection and refinement of curricula.

Taken together, the findings suggest that respondents conceptualize the literature teacher primarily as a cultural guide and critical facilitator, rather than solely as a transmitter of literary knowledge. The collected attitudes reflect a holistic, learner-centered conception of literature teaching, where cultural, critical, and creative purposes are seen as equally central to its implementation.

Overall, participants' responses reflect their rejection of passive teaching approaches and their striking curiosity about the potential of integrating a Moroccan cultural alternative, which suggests that inclusive education may require more in-depth cultural substitution.

6. Implications, Recommendations, and Conclusions

Teachers in contemporary educational contexts hold progressive, critically informed beliefs about the role of literature teaching in prioritizing critical thinking, reflection, sociocultural awareness, and student agency over traditional modes of content delivery and rote memorization. They collectively call for the integration of culturally relevant, inclusive, and equitable curriculum materials, and for teachers to be equipped with preliminary tools that enable them to critically evaluate texts through the lenses of how society and culture intersect. This study highlighted the gap between what current curriculum texts offer and what participants believe literature teaching should achieve, specifically, when locally grounded materials are significantly underrepresented. The exploratory nature of this paper captures immediate thematic trends in which literature teaching is understood as a critical, culturally embedded, and learner-centered practice.

These findings directly implicate curriculum designers, stressing the need for a shift from canonical, Western-oriented text selection to materials that are aligned with the cultural, linguistic, and experiential diversity of learners, highlighting the importance of equipping teachers with both literary knowledge and the critical pedagogical tools to help them achieve the role of knowledge facilitators.

This study, despite its exploratory nature, underscores the value of implementing literature as a holistic, culturally engaged tool in response to contemporary pluralistic demands. This confirms the transformative potential of literature teaching that encompasses cultivating students' critical minds through equitable and inclusive materials, shaping them into culturally aware citizens. This paper serves as a perspective piece rather than a direct empirical test, as it clarifies concepts and proposes pedagogies instead of demonstrating tangible outcomes in real Moroccan classrooms. Another limitation is that inclusion itself is hard to define consistently, which makes comparing it across studies difficult and implementing it into practice challenging. To sum, further pedagogical testing is fundamental to refining the internal reliability of the achieved results and to attain genuinely inclusive outcomes. Teachers, in this respect, must also undergo professional development to empower their roles as agents of change to ensure the implementation of student-centered practices toward more inclusive classrooms.

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