Whose Values Are We Teaching? A Critical Discourse Analysis of Moroccan EFL Textbooks

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Abstract

The current study explores the representation of values in four EFL textbooks used in Moroccan secondary schools. The main focus is on how these materials align with national educational goals outlined in the National Charter of Education and Training. Data were collected through document analysis of the textbooks and their associated guides, alongside five focus group discussions with students and fourteen interviews with EFL teachers. The use of critical discourse analysis allowed for the examination of both the explicit and implicit values conveyed in the materials. The main findings reveal a strong emphasis on universal values, particularly tolerance toward foreigners, and this seems to reflect the broader political context in which the textbooks were produced; following a wave of terrorist attacks in Morocco in 2003, textbook content appears to support national efforts to promote moderation and counter extremism. However, despite the fact that the official educational discourse explicitly advocates the integration of local and Islamic values, these were largely absent from the analyzed textbooks. This raises questions about cultural relevance and the role of EFL materials in values education in the Moroccan context.

1. INTRODUCTION

Over the last few decades, educational systems across the globe have increasingly recognized the importance of integrating values education alongside academic instruction (Lovat & Toomey, 2009). Morocco is no exception. The National Charter of Education and Training (1999), a foundational policy document, emphasizes that one of the core missions of the Moroccan school is to instill positive moral values in learners, in addition to ensuring academic proficiency. This commitment has been reiterated in various official documents and curricular guidelines, which call for the explicit integration of values into teaching materials and classroom practice (Ministry of National Education, 2007). However, in practice, this aspect of the Curriculum is often overlooked or inadequately addressed, particularly in foreign language education.

Educational research widely acknowledges that EFL textbooks act as linguistic and cultural artefacts, making them a substantial resource for examining the presence and absence of moral and cultural values (Widodo, 2018). Textbooks are never ideologically neutral; they reflect particular worldviews and sociopolitical agendas (Apple, 2004). In Morocco, where the English language is rapidly emerging as a global language of opportunity, EFL textbooks possess tremendous potential for shaping students' world cultural views. Yet concerns have been raised regarding the alignment of these materials with Morocco's local identity and local cultural heritage (Astaifi & El Allame, 2024). Despite official policy directives, textbook

content often reflects global or Western-centric values, while local moral and cultural frameworks remain largely marginal.

This study, therefore, aims to explore the extent to which the English curriculum contributes to the achievement of Morocco's national goals related to values education. Specifically, it conducts a critical and systematic evaluation of four EFL textbooks currently in use in Moroccan secondary schools, analyzing how well they align with broader value-based objectives. Drawing on Critical Discourse Analysis (Fairclough, 2010), the study seeks to identify and list the dominant values promoted in the textbooks, highlight those that are excluded or underrepresented, and uncover the influence of Morocco's political context, particularly its counter-extremism efforts, on value selection and inclusion. In addition, the research investigates how EFL teachers address these gaps by incorporating local values through classroom practices and through adapting and enriching the available teaching materials.

To address the issues referred to above, the current study is guided by the following research questions:

1.   What are the dominant values presented in Moroccan EFL textbooks?

2.   How has the socio-political context influenced the selection and presentation of values in Moroccan EFL textbooks?

3.   What do teachers do to supplement textbook content with locally relevant moral and cultural values?

2. LITERATURE REVIEW

In this section, a brief overview of selected research on values in teaching materials is presented. A comprehensive review is beyond the scope of this study due to the vast amount of existing literature, and to allow space for the rich data this work offers. Therefore, only few studies are referenced, along with a discussion of the role of values in Moroccan discourse.

2.1. Values in Educational Policy: Local and Global Perspectives

The National Charter of Education and Training (1999), to begin with, clearly identifies the acquisition of key values as a central educational objective. The initial sections of the document lay out the foundational principles of Morocco's educational philosophy, with a strong emphasis on values education. The NCET, along with other official documents, prioritizes local values and considers their explicit teaching as part and parcel of the mission of the Moroccan school. "Among these values, the Charter highlights the importance of making learners aware of their rights and responsibilities, introducing them to negotiation, tolerance, and openness to diverse perspectives, and transforming the school into a space for self-respect, self-discipline, and positive interpersonal relationships" (Ouladhadda, 2022, p. 152).

Leading Moroccan thinkers, such as Taha Abderrahman, align with this perspective and may even have influenced its adoption. Abderrahman is well known for advocating the

promotion of local values, particularly those rooted in Islam, and for his critique of the dominance of Western value systems in educational and cultural contexts (Taha 2009, 2017). An effective tool for instilling local values in the younger generation is, of course, school teaching materials and textbooks.

At the international level, Hand's theory of moral education emphasizes that children should learn morality through explicit teaching in both family and school settings (Hand, 2018; Hand, 2020). Given the diversity of norms and ethics in modern societies, he notes the difficulty of determining which values are universally accepted. His main contribution is classifying moral norms into three categories.

The first includes widely accepted and well-justified ethical standards, like refraining from stealing or cheating. These should be taught through *directive moral inquiry*, where children are guided to adopt these values. The second group involves values over which reasonable disagreement exists, such as the duty to vote. For these, Hand recommends *nondirective moral inquiry*, where teachers present differing views and students form their own judgments. The third group includes commonly followed but unjustified norms, which he also suggests teaching using directive moral inquiry, due to their broad social acceptance.

2.2. Textbooks and Values Education: An Empirical Review

Empirical research worldwide has addressed the inclusion of values in teaching materials, and the following three studies offer relevant examples. Widodo (2018) noted that while values education is acknowledged in English language teaching globally, little attention has been given to analyzing textbooks for moral content. He argues that EFL textbooks should be viewed as sociocultural tools that convey moral standards and character traits, helping students develop values necessary for social interaction.

Dweikat and Shbeitah (2016) examined the North Star textbook, widely used in many countries, including Palestine. Their findings showed a dominance of American cultural values, through brand names like McDonald's and Pepsi-Cola, and references to U.S. cities, while Arab and Islamic values were largely absent. They recommended that foreign-authored textbooks be critically assessed for cultural relevance in local contexts.

Xiong and Hu (2022), as a last example, explored the integration of moral and cultural values in Chinese EFL textbooks, focusing on the value of benevolence in a widely used series. Their study highlighted how values can be embedded in activities and texts. This aligns with China's educational policy, which promotes not only language proficiency but also character development and sound values.

3. METHODOLOGY
3.1. Data Collection
3.1.1. Document Analysis

The four textbooks selected for this study are those that are mostly used across the academy according to four ELT supervisors and 73 teachers; 54 of these work in high school,

while 19 serve in junior school (9th grade). Inspectors were directly contacted by the researcher, and they provided reliable data, as part of their job is to conduct classroom visits to a large number of teachers and assess the teaching materials they use The 73 teachers, on the other hand, completed a brief online survey indicating which textbooks they use for the levels they teach (Table 1).

Table 1. Inspectors' and teachers' views about the most widely used textbooks in the region of Rabat, Sale, and Kenitra

	9th grade	Common core	1st year of baccalaureate	2nd of baccalaureate
Inspector 1	Focus	Visa to the world	Tickets to English	Tickets to English
Inspector 2	Focus	Outlook	Gateway to English	Ticket to English
Inspector 3	Focus	Visa to the world	Gateway to English	Can't decide
Inspector 4	Focus	Outlook	Gateway to English	Ticket to English
Teachers through the online form	- Focus (79%) English Horizon (21%)	Outlook (54%) Visa to the World (39%) Window on the World (7%)	Gateway (57%) Ticket (43%)	Ticket to English (52%) Gateway to English (35%) Insights into English (13%)
Sampled textbook	**Focus**	**Outlook**	**Gateway to English**	**Ticket to English**

3.1.2. In-depth Interviews

The second data collection instrument used by the researcher in the current study is in-depth interviews. These were conducted in a semi-structured way so as to give informants ample opportunities to talk about their own perceptions and lived experiences without interruption on the part of the researcher. Highlighting the merits of semi-structured and unstructured interviews through comparing them to the structured ones, Kothari (2004) stresses that:

> the interviewer is allowed much greater freedom to ask, in case of need, supplementary questions, or at times, he may omit certain questions if the situation so requires. He may even change the sequence of questions. He has relatively greater freedom while recording the responses to include some aspects and exclude others (p. 98).

Such an approach resulted in the generation of rich data that brought insight into how teachers and students evaluate the EFL materials they use. Participants included 14 EFL teachers working in the regional academy of Rabat Sale Kenitra, and the interviews lasted between 42 and 74 minutes.

3.1.3. Focus Group Interviews

So as to get students' perspectives, the researcher also opted for focus group interviews as a data collection method. In fact, this qualitative instrument has increasingly been used in educational research as it allows for interaction not only between the researcher and the researched, but between the participants as well (Cohen et al., 2000). This interaction

among interviews is believed to be most effective "when interviewees are similar to and cooperative with each other" (Cresswell, 2012, p. 2018). Parker and Tritter (2006) point to the misconception that focus groups are similar to group interviews. In doing so, they quoted Bloor *et al*. (2001, pp. 42–43) who maintained that:

> In focus groups … the objective is not primarily to elicit the group's answers … but rather to stimulate discussion and thereby understand (through subsequent analysis) the meanings and norms which underlie those group answers. In group interviews, the interviewer seeks answers; in focus groups, the facilitator seeks group interaction (p. 26).

In the current study, indeed, focus group participants included second-year baccalaureate students from the region of Rabat, Sale Kenitra. They are aged between 17 and 20, they have similar interests, motivations, and aspirations, and they share almost the same cognitive, academic, psychological, and social features. Such homogeneity was, in fact, positively mirrored in the spontaneous ways in which the group members interacted during the interviews. Five focus group interviews were conducted, three of which included 6 students, while two included 5 each. Hence, the researcher could collect relevant testimonies from 28 students in five interviews only.

3.2. CDA as Data Analysis Method: Key Concepts and Terms
3.2.1. Fairclough's Model

The current study makes use of critical discourse analysis as a tool to analyze the collected data. The latter consists of teachers' and students' testimonies with regard to antisocial behavior as well as four EFL textbooks currently in use in Moroccan high schools. Drawing on Brown and Yule (1985), Al Ghazali (2007) considers that CDA "is based on a speech act theory that says that language is used not only to describe things but to do things as well"(p. 1). It is assumed that a meticulous analysis of language as it is used by people reveals significant meanings pertaining to ideology, individual intentions, personal emotions, and power relationships in a given context (Van Dijk, 1996). In fact, discourses are not constructed through a random combination of words, phrases, or expressions. Critical discourse analysts, then, focus on the discursive ways in which people create meanings and communicate their ideas about and understandings of social realities. Such ideas and understandings are necessarily influenced by the immediate contexts where they were formed (Halliday, 1978).

Fairclough (1992) notes that his primary point of reference in the field of discourse analysis is Michael Halliday's works within systemic functional linguistics (SFL). This theory is mainly concerned with the close relationship between language and social life, as it proposes that any act of communication in a social context involves making choices that take into account that context. Significantly, moreover, texts have social effects according to Fairclough (1992). They "bring about changes" (p. 8), and such changes might affect our knowledge, ideas, attitudes, and value systems in the short run, and our identities in the long term. This fact is in line with the constructivist view that social reality is constructed socially, and texts of diverse genres have a crucial role in this process. In other words, we can "claim that the social world is textually constructed" (Fairclough, 1992, p. 9).

Fairclough's model for CDA, which is used in the current study, consists of three levels of analysis: text analysis, discursive practice, and social practice. In the first level, critical discourse analysts scrutinize language structures that producers of discourse use in discursive

events. These structures include vocabulary choices, grammar, cohesion, types of sentences, etc. In other words, "any sort of textual feature is potentially significant in discourse analysis" (Fairclough, 1992, p. 74). Engaging in such analysis according to Fairclough requires that the researcher adopt a multidisciplinary lens; a good level of familiarity with linguistics, sociology, psychology, and politics is a prerequisite to analyze and interpret text at the word level. Textual analysis results in ascribing texts multiple meanings as "the meaning potential of a form is generally heterogeneous" (Fairclough, p. 75), depending on the researcher's interpretation. In illustrating this point, Fairclough uses the example of the terms 'terrorist' and 'freedom fighter' when they are used to refer to the same signified.

The second level, the discursive practice, includes three procedures critical discourse analysts apply to texts. The first one centers around text production; writers often encode certain ideas, political orientations, or ideological beliefs in the produced text. The second one is text distribution, and this relates to the audience for which the text is produced. Some texts, such as ordinary conversations, are meant to be distrusted by individuals, while others, such as political speeches, are geared toward big institutions. In the last stage labeled as 'consumption', the audience interprets the text in harmony with their prior knowledge, values, and beliefs. It is important to note again that texts are "consumed differently in different social contexts" (Fairclough, 1992, p.79)

As for the third level of the communicative events within a CDA framework, Fairclough (1992) relates discourse to ideology, hegemony, and power. He also associates it with social change and "the evolution of power relations as hegemonic struggle" (p.86). Ideology is often expressed through the structures of language, and this is what some independent disciplines, like critical linguistics, are all about.

This Three-dimensional conception of discourse, according to Fairclough, requires that discourse analysts opt for three distinct methods while working on a text: detailed description at the textual level, interpretation at the discursive practice level, and explanation at the social practice level (Janks, 1997).

3.2.2. Nominalization

Nominalization refers to deriving nouns from verbs or adjectives. When using derived nouns or noun phrases instead of verbs or adjectives, a discourse producer converts events and actions expressed by conjugated verbs and descriptions conveyed by adjectives into abstract concepts or ideas expressed via nouns or noun phrases. Nominalization, then, "has the effect of backgrounding the process itself... its tense and modality are not indicated - and usually not specifying its participants, so that who is doing what to whom is left implicit" (Fairclough, 1992, p. 179)

3.2.3. Presupposition

According to Fairclough (1992), "presuppositions are propositions which are taken by the producer of the text as already established or 'given'" (p. 120). A text producer may have many ideas, perceptions, or judgments which are all taken for granted. These, Fairclough notes, are grounded in "the texts of others" (p. 121). What people generally believe or say may push individuals to have presupposed ideas and attitudes towards diverse issues. The role of CDA analysts is to scrutinize produced discourse so as to uncover what discourse producers presuppose.

3.2.4. Implicature

Derived from the verb 'imply', the term implicature in CDA literature refers to facts, opinions, or assumptions that are implied indirectly in a text. In this vein, Baker and Ellece (2011) note that an implicature pertains to what is implied or suggested within a communication, though it may not be explicitly stated. Receivers in communicative events must employ certain strategies to decode meanings embedded in written or spoken discourse. As noted earlier in this chapter, a major strength of critical discourse analysis lies in its capability of uncovering hidden meanings that words and structures do not literally convey.

3.2.5. Modality

The term modality, from a grammatical perspective, simply refers to the use of modal verbs to convey meanings of certainty, uncertainty, obligation, probability, among others. Hence, modality reflects an attitudinal dimension of language use. In addition to modal verbs, modality is expressed through phrases or markers such as it is likely, it is possible, I think, I guess, I suppose. Fairclough (1992) refers to this type as subjective modality. Consciously or unconsciously, producers of discourse reveal their degree of neutrality, involvement in, or distance from the discourse they produce or report. Modality, hence, is crucial as it allows for making informed judgement with regard to where people position themselves while making propositions.

3.2.6. Metaphorization

Discourse producers' use of metaphors has an effect on the produced text. Meanings expressed through metaphors are usually stronger and are meant to attract the receiver's attention. Fairclough (1992) reminds us that "metaphors are not just superficial stylistic adornments of discourse. When we signify things through one metaphor rather than another, we are constructing our reality in one way rather than another" (p. 194). The way informants and documents in this study make use of metaphors is, hence, worth examining.

3.2.7. Topicality

The term topicality refers to the assessment of the pertinence and significance of the subjects or themes addressed in discourse, taking into account the broader social, cultural, political, and historical context. Part of the current thesis focused on analyzing four EFL textbooks currently in use in Moroccan schools. Careful examination of the topics included as well as the ones excluded is believed to identify the priorities set by the textbook designers. Analyzing topicality in discourse helps researchers uncover the underlying power structures, ideologies, and social dynamics that are embedded in language use (Fairclough, 1992). By examining the choice of topics and the avoidance of others, researchers can gain valuable insights into the broader impact and implications of a discourse.

4. RESULTS
4.1. Ticket 2 English
4.1.1. Topicality

A first step in analyzing a document like a textbook is to see the themes and topics the textbook designers have included to achieve the learning goals set by governmental authorities. *Ticket to English 2*, just like the other two textbooks used by baccalaureate students, consists of ten units. At least three of these provide suitable frameworks for including values and learning activities about desired behaviors: The Gifts of the Youth, Cultural Issues and Values,

and Citizenship. The following table details the ten units of the syllabus with the order in which they are introduced in each textbook.

Table 2. Topics in 2-year baccalaureate EFL textbooks

Unit	Ticket 2 English	Gateway 2 English	Insights into English
1	Gifts of The Youth	Formal, Informal, Non-Formal Education	Cultural Issues and Values
2	Humour	Cultural Issues And Values	Gifts of the Youth
3	Formal, Informal, Non-Formal Education	Gifts of The Youth	Advances in Science and Technology
4	Sustainable Development	Women and Power	Women and Power
5	Women and Power	Advances in Science and Technology	Brain Drain
6	Cultural Issues and Values	Humour	Humour
7	Citizenship	Citizenship	Citizenship
8	International Organizations	Brain Drain	International Organizations
9	Advances in Science and Technology	Sustainable Development	Formal, Informal, Non-Formal Education
10	Brain Drain	International Organizations	Sustainable Development

4.1.2. Reinforcing Existing Social Hierarchies

In applying CDA to analyze the four sampled textbooks, the researcher paid particular attention to language as a powerful tool that not only reflects social reality but shapes it as well. Hence, all textual features of the textbooks were scanned to construct meanings; these included vocabulary, grammar, metaphors, in addition to other visual aids.

Analyzing the relationship between adults and teenagers in one learning activity, for example, reveals traditional social hierarchies wherein the youths are subject to the authority of grown-ups. According to the suggested answers in the teacher's book, some adults think that youths are rebellious, strong-headed, thoughtless, careless, immature, untidy, disobedient, obstinate, and adventurous (Figure 1). On the other hand, some youths think adults are old-fashioned, intolerant, severe, bossy, undemocratic, mean, nosy, and authoritarian. It is clear from that there are two opposing lexical fields into which the adjectives mentioned above can be classified: one of authority and power, and it is associated with adults, and one of subordination coupled with resistance and rebellion, and it is associated with youth.
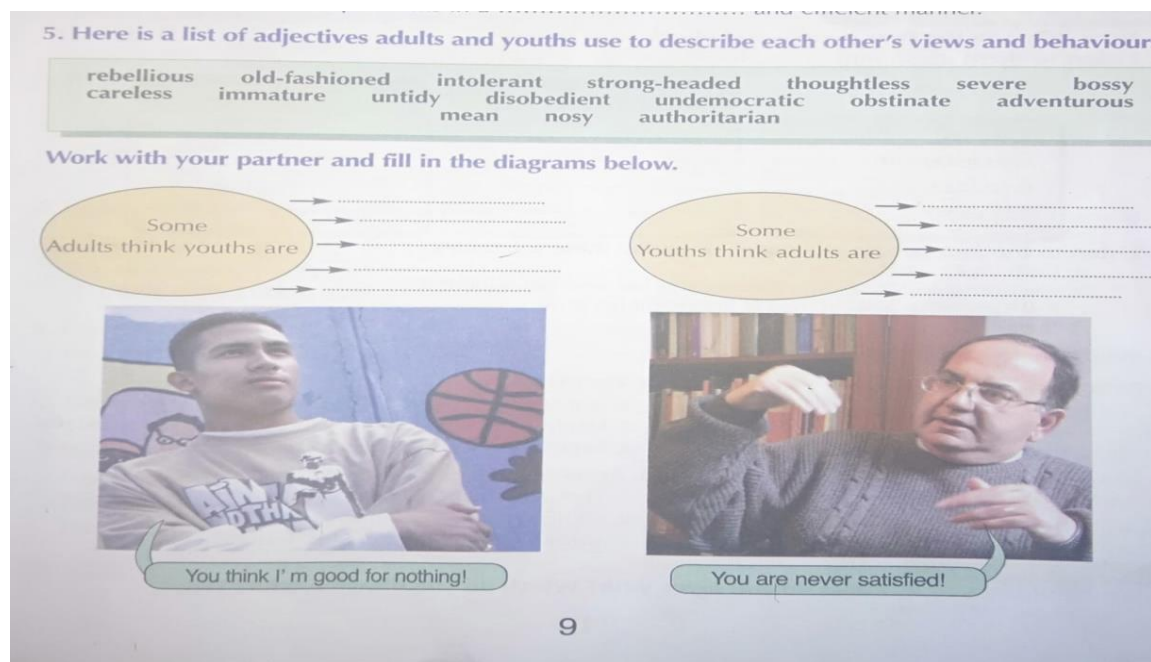
Figure 1. Generation gap in *Ticket 2 English*

This reflects the established social hierarchy that generally puts the younger under some sort of adult authority. In fact, the relationship between adults and teenagers in Morocco, as in many other societies, is rather complex and is characterized by various power dynamics and social expectations. Testimonies from focus groups confirmed that students reject such hierarchy and uneven power distribution as they accuse it of triggering many uncivil behaviors. This is mainly because while adults are motivated by their roles in socializing youths and transmitting cultural values and norms, younger people naturally strive for agency, autonomy, recognition, and to make their voice heard.

4.1.3. Good Role Models

A possible way of preaching cherished values is through introducing role models for students to follow. Role models, as successful individuals who can inspire and motivate younger generations, have usually accumulated many achievements in their personal or professional life, and they possess great character traits that are widely admired in social communities and hence preached by their socialization institutions.

In its second unit, entitled Gifts of the Youth, *Ticket 2 English* includes diverse inspiring role models with the aim of inspiring and guiding students. A reading passage with the following four subtitles is adopted to practice the usual reading skills:

1. Younger Moroccan Footballer Elected the Best
2. Zineb Mouline: The Moroccan chemist who conquered Japan
3. Moroccan-American Novelist and Scholar
4. FNAIRE: Talent and Patriotism

(*Ticket 2 English,* p.12)

According to Fairclough (1992), as detailed in the methodology chapter, three levels of analysis are suggested: text analysis, discursive practice, and social practice. For the first level, we note the prevalence of vocabulary items pertaining to excellence, competitiveness,

competence, and love of the country. These include 'elected', 'the best', 'conquered', 'scholar', and 'patriotism. Arguably, such values are prioritized by the textbook designers, at least within the context of that particular unit of the textbook. The second level of analysis is the discursive practice, and it entails three procedures: text production, distribution, and consumption. Here, it is crucial to note that the text is pedagogically produced to be distributed among or consumed by Moroccan students as the audience. This might justify the fact that all the role models included are Moroccans, which serves to motivate students and show them that they can achieve the same success. Interestingly, the four role models excel in four various domains: sport, science, literature, and art. This seems intentional as it aims at making students aware that there are many pathways to excellence and success. An academic career is just one option among others.

Role models in *Ticket 2 English* are reinforced through a fictional character from Korea, making use of the increased Moroccan youths' admiration of Korean culture. In the writing lesson of Unit One, Song is described as a genius. He is acclaimed by teachers and peers for his hard work, mathematical abilities, basketball skills, and casual clothes. More importantly, "what makes him even more popular is his being modest, sociable, and reliable" (p. 16). Then, students are asked to write about a gifted person they know, and the following list of adjectives is provided:

Table 3. Adjectives to describe youth in Ticket 2 English

Intellectual ability	Attitudes towards life	Attitudes towards other people
Intelligent	Optimistic	Sociable
Bright	Pessimistic	Quarrelsome
Clever	Extroverted	Argumentative
Smart	Introverted	Easy going
Able	Relaxed	Even tempered
Gifted	Tense	Honest
Talented	Sensible	Trustworthy
Brainy	Sensitive	Reliable
	Practical	sincere

Adapted from *Ticket 2 English* (p. 17)

In this writing task, and as the question is about a gifted person students know, chances are high that they will use positive adjectives such as sociable, honest, and reliable, which will help them internalize such assets and value them unconsciously. On the other hand, the use of negative adjectives such as quarrelsome, even-tempered, and pessimistic remains unlikely.

4.1.4. Stereotypes
A key strength of CDA is that it is useful in analyzing how language may be used to construct, reinforce, or perpetuate stereotypical images and prejudices about particular groups of people. Qualitative data from focus group interviews revealed that most students no longer believe in the traditionally accepted stereotype that boys misbehave more compared to girls. However, *Ticket 2 English* still adheres to these. Girls are depicted as hard workers and polite, while boys are presented in many examples as lazy or rude. The following five examples prove this claim:

1. The teacher expected Sarah (have)_____(answer= to have) the highest mark (p.15)

2. Nada is considered a _____(answer= gifted) student by her teachers; she does all arithmetic operations without using any calculator (p. 39)

3. An exchange between a father and his son entitled ***An Ambitious Boy*** in a section entitled ***Have Fun***:

-   Father: Now, Bill, what would you like to be?

-   Bill: I know what I should like – but you wouldn't let me!

-   Farther: What is it? A lawyer?

-   Bill: No, it ain't a lawyer

-   Father: A surgeon?

-   Bill: No

-   Father: A pilot?

-   Bill: Nor that neither

-   Father: What then?

-   Bill: A clown!

    (*Ticket 2 English*, p.31)

4. In a lesson about writing a funny story, a model text (a joke) is provided. To sum up the joke, an English teacher was teaching a communication lesson on how to give directions. Youness, a student in the class, failed to write the directions to his house. The teacher wanted to help him and asked:
    "How do you get home after school?" He looked at her with a straight face and a twinkle in the eye, and then said: "well, I take the bus" (p. 30).

5. An exchange in a lesson about apologizing:
    Barbara: I was waiting for you in the coffee shop but you didn't come

    Tom: I am awfully sorry, I really forgot it

    Barbara: Don't worry about it

    Tom: another time perhaps (p. 85).

Example one and two convey the stereotypical image that girls generally outperform boys academically. The teacher in the first example expects Sara, and not a boy, to get the first grade in an exam while in the second example the teacher considers Nada the gifted student in class. These stereotypes would have gone unnoticed had they been associated with students, parents, or any other member of society; but in both examples they are associated with the teacher, the person who is normally supposed to fight stereotypes not to reinforce them. Such stereotypical images are particular to the Moroccan high school context, and they are often justified by the outstanding grades some female students score at the baccalaureate exam and by the fact that, in most classes, girls outnumber boys.

In example three, another boy is portrayed in negative ways. Bill rejects prestigious job such as surgeon, lawyer, and pilot, and he dreams of becoming a clown. While there is nothing wrong with this, as clowns have crucial roles in entertaining and socializing kids, the way the job is juxtaposed with other job seems to undermine it a bit. The section title where this activity belongs is 'Have Fun', which implies that the choice of this boy is funny, and the title of the exchange (an ambitious boy) is clearly sarcastic.

Example four and five depict boys as rather rude, impolite as they show incivility to teacher and friends. Instead of answering his teacher straightforwardly, Youness in example four displays a high level of carelessness and lack of respect as he answers in a mocking way with the objective of making his peer laugh. Again, it is a male student who is associated with such behaviors, which reinforces the stereotype mentioned earlier. Similarly, example five shows a male student, Tom, to be irresponsible as he forgot a meeting with a friend in a coffee shop. The good thing here is that he apologizes, which is a civil act.

4.1.5. Overemphasis on Universal Values

Two units of *Ticket 2 English* deal directly with values: Cultural Issues and Values, and Citizenship. These two units provide ideal contexts for developing skills, attitudes, codes of conduct, and ethical and moral values. A close examination of the teaching materials included reveals the dominance of certain values which are introduced either explicitly or implicitly. Unit six open with the following poem:

What do you value, what do you treasure?
What do you use as your ethical measure?
What tops the list of your values agenda:
Tolerance, brotherhood, or xenophobia?
What criteria shape your vision:
Democracry, respect, or exclusion?
(*Ticket 2 English*, p. 81)

This poem seems to be a direct call for students to embrace positive values and include them in their daily practices. The target values are democracy, respect, tolerance, and brotherhood. These are in line with the set of values included in the NCET which all relate to modernity values and universal principles of human rights. Interestingly, the poem makes use of antithesis as a powerful rhetorical device that involve the use of contrasting ideas or words to create a dramatic effect and make the reader visualize the differences between concepts. Hence, in answering the questions asked by the speaker in the poem, students are driven to choose tolerance and brotherhood, not xenophobia, and democracy and respect, not exclusion.

The textbook designers seem more interested in universal values. At the same time, the NCET also prioritizes "the values of Islam, the values of the Moroccan identity, its cultural and ethical principles, the values of citizenship, and the values of human rights and their universal principles". (Ministry of National Education, 2009, p. 11). A concrete example for this is a filling-in-the-blanks vocabulary exercise:

Fill in the blanks with words from the list below:

Appropriate,   community,   criteria,   circumstances,   background,   suitable,   nations

A value is universal only if fit fulfills three………………(a)……………….. First, it must be……………(b)………… at all times- in the past, at the present, and in the future. It should also be ………….(c)…………………….. for all humans- from different cultures, of opposite genders, and from various religious ………….. (d)… ………….. On top of that, a value has to be applicable under all ………………(e)………………………….: among members of a family, among citizens within a …………..(f)………………., and between ………….(g) ………. Of the world

Pictures used as visual aids in the textbook tend to maintain the same interest in universal and Western values over those pertaining to Moroccan or Islamic traditions. While the researcher has no stand against Western values, the discussion here simply aims at revealing the fact that the teaching materials officially approved by the Ministry of National Education do not reflect to the letter the general guidelines of the NCET. The choice of a certain set of values, while selectively ignoring others, must be ideologically motivated. Besides, most pictures seem to aim at preparing the Moroccan students to deal with foreigners -probably tourists- while promoting good behaviors that relate to Moroccans themselves, or students in the Moroccan school remain missing. The following pictures (Figures 2 and 3) are cases in point:

Figure 2. Tolerance in *Ticket 2 English*. Example 1 (p. 83)

Morocco, warmth and tolerance

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Figure 3. Tolerance in *Ticket 2 English*. Example 2 (p. 83)

Unit seven, entitled Citizenship, maintains the same interests in universalism by focusing more on global citizenship. The unit opens with the following poem by Gil Gregorio:

I am a citizen of the world

I am a citizen of the world
and my home is my abode:
Rivers, lakes and valleys
are my sources of life;
Trees, birds and mountains
are my pride!
I am a citizen of the world
and my home is my abode:
Seas, fishes and oceans
are my sources of hope;
Shorelines, rocks and beaches
are my cliches!
I am a citizen of the world
and my peace is your company:
My children, relatives and friends
are my sources of strength;
Their love, care and tender touch
are my tabernacles.

I am a citizen of mankind
and the whole world is my abode

(*Ticket 2 English*, p. 97)

The use of the first person narrative point of view is significant. Whoever student will be reading the poem, they will be voicing their own perspectives and expressing their own

thoughts and attitudes. This is an indirect manner of helping the student appropriate the values being presented in the poem.

The only instance in the whole textbook where students and teachers alike are given the chance to include personalized sets of values is a reading lesson entitled 'Active Citizenship' on pages 102, 103 (Figure 4). It is a post-reading activity entitled 'Have your say':

Figure 4. Active citizenship in *Ticket 2 English*

4.2. Gateway to English
4.2.1. Topicality

Generally speaking, the analysis yielded similar results to those regarding *Ticket 2 English*; that is to say, there is emphasis on universal values and those belonging to the Western world, while local values and those pertaining to civil behavior, either in the Moroccan school or the Moroccan society, are missing. However, the number of activities, exercises, and tasks dealing with cultural values is much less compared to *Ticket 2 English*.

In terms of topicality, first, there are ten units in *Gateway to English*:

1. Our cultural heritage
2. Education
3. Media
4. Leisure and entertainment
5. Health and welfare
6. Ecology
7. Ecology
8. Society and social problems
9. Human rights
10. Travel

The first unit seems promising at first. However, it does not include much with regard to the set of values declared as objectives of the educational system in Morocco. A close examination of the teaching materials included in this unit shows that culture is presented as folklore, rituals, and historical facts, which makes the unit, in terms of content, similar to a tourism book. The exact themes brought up in the unit are cultural diversity (p. 11), monuments (p.13), history of Morocco (p.14), daily routines (p.16), world cultural heritage (p.17), holidays

in Morocco (p.19), time management (p.20), Moroccan old cities (p.21). The unit designers seem more interested in presenting a good picture of Morocco as a tourist destination than in providing rich input in terms of positive values, as suggested by official documents like the NCET. A good opportunity, hence, is missed as the general theme of the unit allows for including diverse values pertaining to civility, citizenship and other universal principles.

4.2.2. Overemphasis on Universal Values

As for the other units, and just like *Ticket 2 English*, *Gateway to English* seems to prioritize universal values, especially those that relate to the relationships between Moroccans and foreigners. An example of this is the seemingly intended focus on friendship between Moroccans and foreigners. The following dialogue illustrates this:

- Najat: Hey…Wait! Is this Angella?

- Angella: Hi, Najat! Yes, it's me!

- Najat: Wow! Are you here in Tangiers?

- Angella: Our plane has just landed! I'm in the airport!

- Najat: Well, for goodness' sake! What a surprise! Why didn't you call me before?

- Angella: I didn't want to; I just wanted to take you by surprise!

- Najat: In fact, it is a wonderful surprise! Ok Angella. I'm off to the airport. Wait for me! I'll be there in no time.

    (Gateway to English, p. 43)

The nature of the exchange reveals that Najat and Angella are close friends. Angella decides to take Najat by surprise while the latter rushes to the airport immediately to receive her. This shows that they love each other, and that they are very happy to meet again. Implicitly, the textbook designers in this activity, as well as in many similar ones, seem to be celebrating the values of tolerance, hospitality towards foreigners, and coexistence.

The universally recognized principles of human rights naturally occupy a prominent place in unit nine entitled 'Human Rights'. An example of this is a vocabulary lesson in which students have to match pictures with articles in the Universal Declaration of Human Rights (Figure 5). However, and although the focus here lies on general human rights, there are key words which may be linked with the concepts of civility and anti-social behavior as examples of locally needed values being addressed in the current study. These include 'security of person', which implies abstaining from all sorts of violence, 'inhuman or degrading treatment', which refers to the need to treat others with respect, and 'social protection' for children, which implies respecting children's rights as a whole.
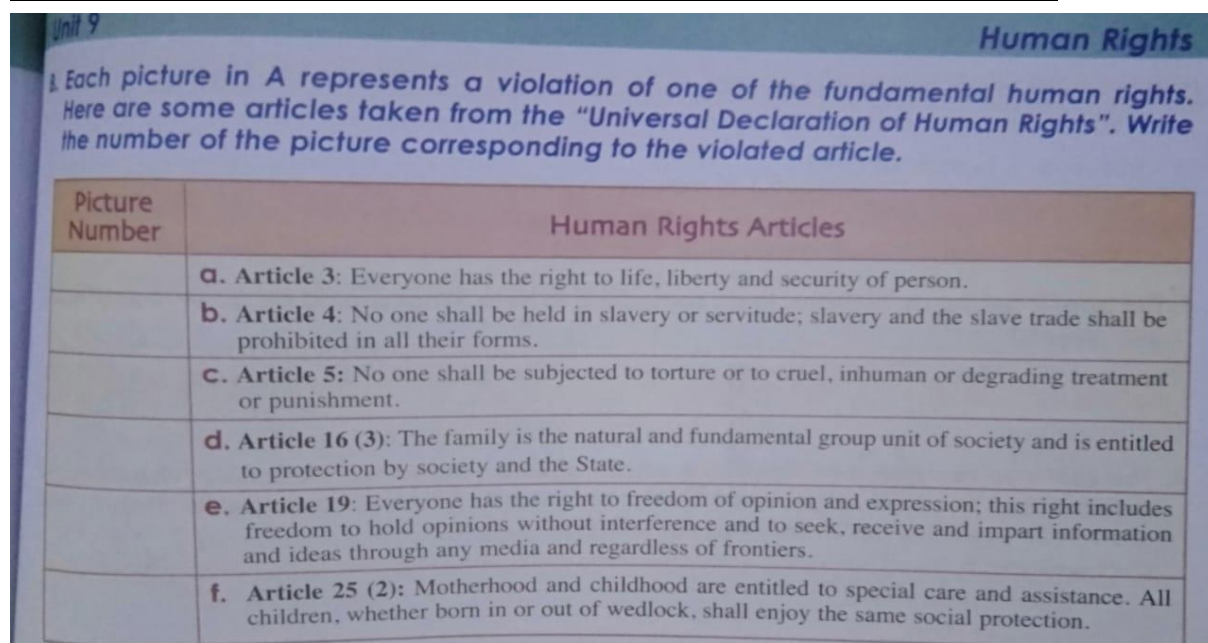
Figure 5. A vocabulary activity. (*Gateway to English*, p. 125)

Yet, extending classroom discussions from these general principles of human rights to focus on the issue of civility and good behaviors as locally needed values, or in society at large, requires special pedagogical skills on the part of the teacher to make smooth transitions and logical links.

Inviting friends to a party at one's house represents another instance in which the textbook designers allude to Western values, practices,, or lifestyles. Jeremy, in a text used to introduce a grammatical structure, is portrayed as a single young man living alone in a flat. He organizes a big party to celebrate his birthday despite the problems he faces with some logistics (Figure 6).

Figure 6. Guests in a birthday party in *Gateway to English* (p. 57)

Again, there is nothing wrong with celebrating one's birthday in the way described in the text, but there might be some controversy with regard to inviting twenty-five girls and boys to celebrate a social event in a private flat. More importantly, the party disturbed the neighbors with the excessive noise. Jeremy was embarrassed not because of the noise but because the flat

was too small for the event! To avoid exposing students to such negative social behavior– that of disturbing the neighbors with loud music- the textbook designers could simply have adapted the text by omitting that one phrase.

The only example in Gateway to English where a healthy balance between local and universal values is struck is in the vocabulary lesson of unit five entitled 'Celebrations' (Figure 7). Students are provided with enough linguistic and visual input that relates to religious, local, national, and foreign celebrations.

Figure 7. Vocabulary activity in *Gateway to English* (p. 69)

4.2.3. Modelling Some Good Behaviors

Gateway to English, finally, illustrates some good behaviors that are probably meant to be appropriated by students. An example of this is a dialogue in a communication lesson entitled 'Giving and seeking advice' (Figure 8). The dialogue models a wonderful relationship between a teacher and her female student:

Figure 8. A communication lesson in Gateway to English (p. 27).

Interestingly, the student is asking her English teacher to help her with a homework assignment in another school subject. Also, the picture shows that they are meeting outside the regular class time. These two facts are clear indicators of the strength of the relationship between the teacher and her student. The latter even shares some private information, such as parents' rejection of her request to go to the cybercafé.

Another positive feature of Gateway to English, when it comes to values, although this is rare, is that it provides some role models for students. The text below, for instance, seems to be a clear call for embracing values pertaining to strong family ties, pride in local traditions, and hard work at school, sacrifice, patience, challenge, and success:

> Until the age of 7, Bassou lived in a small village in the Atlas Mountains. He spoke only Amazigh and lived with his parents. He always wore traditional clothes. When he was 7, he went to the village primary school, where he learned Arabic and a little French. He lived far from school. He always went there on foot. It snows almost every winter. When he was 15, he went to Marrakesh to continue his studies, then to Rabat, where he graduated from University. Life was hard, but he was hardworking and succeeded in all his studies. Now he lives with his wife and children in Rabat. He is a university teacher and goes to work by car. He wears smart clothes now and lives happily with his family, and he is proud of being a Moroccan intellectual.
>
> *(Gateway to English*, p. 31)

4.2.4. Explicit Teaching of Values: Politeness and Academic Honesty as Examples

In two lessons, *Gateway to English* resorts to explicit preaching against some negative behaviors usually associated with teenagers and students: rudeness and cheating. The textbook in one activity juxtaposed the example of Mourad mentioned earlier with Andrea:

> C. Andrea was a very **Impertinent** young lady. She was so rude that she talked while her teacher was explaining a lesson. She showed no respect for other

students. Her manners were very poor. Even her parents thought that Andrea was impolite. (*Gateway to English*, p.106)

The description of Andrea in this passage makes it clear that it is rude to talk while teachers are explaining the lessons, which seems like a direct reminder for students not to disrupt the daily classroom activities. Also, the girl is criticized for showing no respect for her parents, for her poor manners, and for being impolite at home. Such short texts are good input to warn students against misbehaviors, but unfortunately, such input is scarce in Gateway to English as well as in the other EFL textbooks used in Morocco.

Academic honesty is a key value in school life, and cheating in exams is certainly a serious misbehavior. This phenomenon is dealt with in detail in a writing lesson of Unit Two (Figure 9). The lesson is about the structure of an argumentative essay. Before students reach the production stage, the following task is given to serve as a model for the suggested structure:

Figure 9. A writing lesson in Gateway to English (pp. 32.33)

The main focus of the lesson indeed is to raise students' awareness of organizational issues in writing, such as introduction and conclusion writing and paragraph unity, but the prewriting task offers ample opportunities for discussing in an explicit manner the negative impacts of cheating.

4.3. Outlook and Focus
4.3.1. Topicality

Outlook and *Focus* are EFL textbooks used for beginning levels in Morocco. While most students are exposed to English starting from grade nine of middle school, there is still a minority who start learning the language only in the first year of high school, known as Common Core. Hence, although the two textbooks are designed for different grade levels

(*Focus* for ninth grade and *Outlook* for Common Core), they both target students who are in their beginning phases of learning English.

Unlike the two textbooks that are used for the two years of the baccalaureate cycle, there are no units in Outlook and Focus that target cultural values directly, as the following table illustrates:

Table 4. Unit themes in Outlook and Focus

Focus (ninth grade of middle school)	*Outlook* (Common Core)
Unit 1: Hello	Unit 1: Myself and Others
Unit 2: School	Unit 2: What and how I Learn
Unit 3: Family	Unit 3: Our Shopping Habits
Unit 4: Food and Drink	Unit 4: Artistic Interests
Unit 5: House	Unit 5: Our Eating Habits
Unit 6: Body and Clothes	Unit 6: How We Keep Healthy
Unit 7: Entertainment	Unit 7: Our Hobbies
Unit 8: Sport	Unit 8: Keep our Environment Clean
Unit 9: Environment	Unit 9: The World of Money
Unit 10: Hobbies	Unit 10: New Technologies
Unit 11: Transport	
Unit 12: Health	
Unit 13: Celebrations	
Unit 14: Holiday and Travel	

Naturally, then, there are fewer opportunities to include values-related content in the lessons and activities. As is the case with *Ticket 2 English* and *Gateway to English*, the lion's share of cultural content is allotted to universal and global values. This now seems a deliberate choice of all textbook designers; a choice that must have been derived from governmental interests in making Morocco an example of openness, tolerance, and a meeting point between local and Western values in the context of globalization.

4.3.2. Conversations between Moroccans and Foreigners

A key feature in *Outlook* that illustrates this general trend is the fact that all dialogues and exchanges are between a Moroccan and a foreigner. Examples of this include conversations between Laura, Jerry, and Mehdi (p. 10), Sue and Jamila (p. 21), Tom and Anas (p. 44), Samir and Kate (p. 45), Christina and Afaf (p. 48), etc. Of course, there are pedagogical reasons for this; the textbook uses communicative language teaching as an approach and method, and this approach stresses the need to make classroom activities mimic the real use of the language in the outside world. An authentic use of the language entails, in fact, involving a native and a non-native speaker in any communicative act using the target language. However, ideological choices seem to be another motivation. The textbook designers reflect the general interest in portraying the Moroccan people as appealing to the West through possessing certain qualities as the following exchange shows:

- Nora: Are you students in this school?

- Meg: No, we are on vacation with our parents. We are from the United States. But we'd like to learn Moroccan Arabic.

-    Nora: I can teach you if you like.

-    Robert: Really! I'd like that.

-    Meg: Mum and Dad are impatient to learn Arabic too.

-    Nora: No problem. I can teach you everything.

-    Meg: So, let's go and tell Mum and Dad

(Outlook, p. 8)

Nora is depicted as a generous and hospitable person; generous people are always willing to share whatever they have with others. Nora, in this case, is going to invest much time and energy to help this American family learn Moroccan Arabic. This positive attitude towards foreigners is often reinforced through pictures, as Figure 10 shows:

Figure 10. An EFL classroom in *focus* (p. 10)

Interestingly, the picture above is taken from the first lesson in the textbook; it is part of a communication lesson about greeting people and introducing oneself. The English teacher, named Mrs. Jones in the attached dialogue, Leila, and Olivia are obviously from different nationalities. Students, hence, are made aware from their first class of the values of coexistence and tolerance.

A final example of the seemingly deliberate focus on values pertaining to coexistence and mutual acceptance between Moroccans and foreigners is a dialogue in unit three entitled 'Najat is Philip's house ' (Figure 11). While the theme of the unit, being the family, does not seem to offer suitable opportunities to include exchanges between people from different nationalities, the textbook designers managed to find a communicative situation to do this. However, the presence of Najat in London and her visit to Philp's house are not explained.

Figure 11. Friendship between Moroccans and Foreigners (*Focus*, p. 26)

4.3.3. Modelling Positive Values and Behaviors

Despite the focus on universal values in Moroccan EFL textbooks, there are examples where the textbook designers model some good behaviors for students in certain tasks and activities. Part of this includes, of course, protecting school infrastructures and caring for its environment. This can be achieved through volunteering, for example, as one of the activities in *Outlook* shows (Figure 12). In a dialogue to introduce the simple past in unit nine, Alfred, a native speaker again, is talking to Ahmed about "The Green Day" which his school organized. In this event, students placed recycling bins in the schoolyard to limit pollution, removed all the wild plants to make the school look attractive and clean, and planted different trees and flowers. The teachers helped too, which gave the impression of a positive school culture characterized by collaboration, initiative, and a sense of belonging. Such teaching materials, though rare in both textbooks, could be exploited by teachers to preach such positive values and practices.

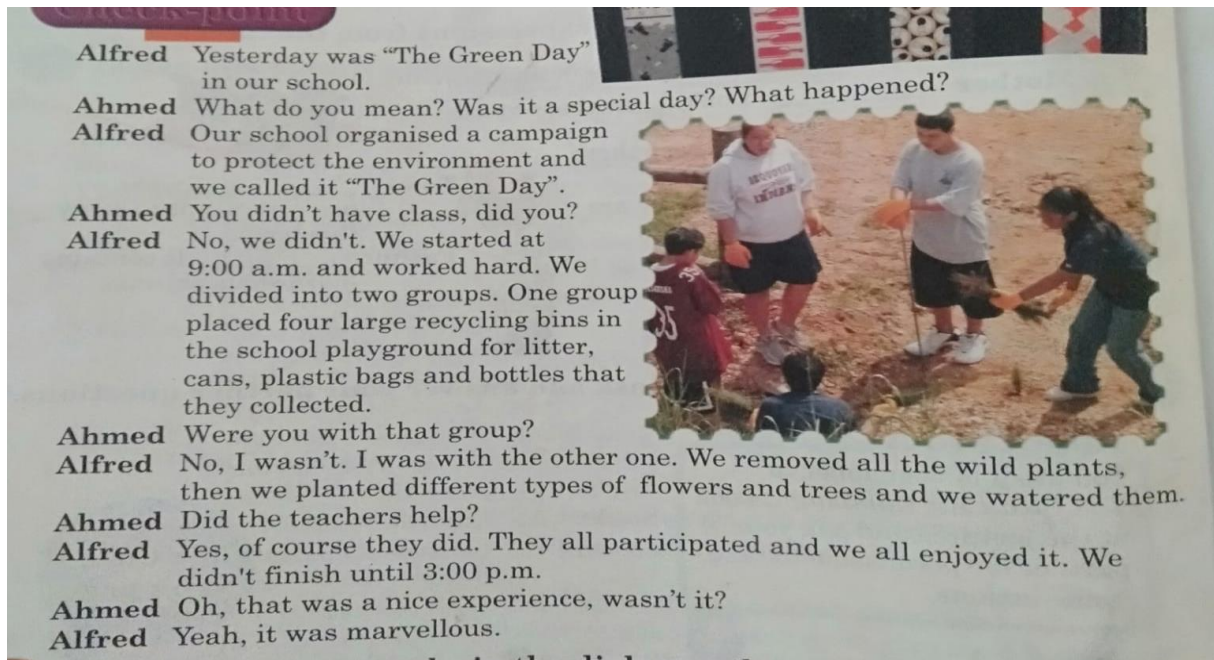| Alfred	Yesterday was "The Green Day" in our school.
Ahmed	What do you mean? Was it a special day? What happened?
Alfred	Our school organised a campaign to protect the environment and we called it "The Green Day".
Ahmed	You didn't have class, did you?
Alfred	No, we didn't. We started at 9:00 a.m. and worked hard. We divided into two groups. One group placed four large recycling bins in the school playground for litter, cans, plastic bags and bottles that they collected.
Ahmed	Were you with that group?
Alfred	No, I wasn't. I was with the other one. We removed all the wild plants, then we planted different types of flowers and trees and we watered them.
Ahmed	Did the teachers help?
Alfred	Yes, of course they did. They all participated and we all enjoyed it. We didn't finish until 3:00 p.m.
Ahmed	Oh, that was a nice experience, wasn't it?
Alfred	Yeah, it was marvellous.

Figure 12. A volunteering activity (*Outlook*, p. 94)

Another example of using the textbook as a tool to document and preach positive practices and values is a dialogue between Kyle and his father in Unit 10:

- Kyle: I want to make a birthday card for Uncle John. Will you help me?

- Dad: Sure, U guess we'll make it with the Make-A-Card Software program. Let's go and buy it.

- Kyle: Will you buy this greeting card program from the manufacturer?

- Dad: Well, I may buy it directly from the manufacturer, but maybe we'll get it from a retailer, meaning a store or a website that sells legal software.

- Kyle: Why don't you just download a copy of the program from the internet?

- Dad: That's stealing someone else's property. It is illegal. It is also not safe because you could download a virus, or the product might not work correctly.

- Kyle: I could copy the program from my friend, Peter

- Dad: That's illegal, too. When you buy a software program, it comes with a licensing agreement that usually permits you to install the program on your own machine. The creator owns the copyright to the software.

- Kyle: so, couldn't I just make a copy of the greeting card program?

- Dad: no, that's stealing again. Taking someone else's work and saying it is your own is illegal and just plain wrong. Hey, let's go and buy the program so we can make that birthday card.

(*Outlook,* p. 116)

In this rather long exchange, the son tried hard to convince his father to get the software for free by giving many suggestions. However, every time the father manages to find a counterargument on an ethical basis, and the son seems to accept the given arguments without further discussion. The terms used by the father seem to have a strong effect: 'that's stealing', 'it's illegal', 'that's illegal too', 'that's stealing again', and 'plain wrong'. Such terminology suggests that the father sets high standards with regard to ethical codes pertaining to dealing with the property of other people. He, accordingly, sets a good model for his son and for the students who use the textbook as well.

It is very important to note, finally, that in *focus* most of the units declare the promotion of certain values or the exploration of certain cultural aspects as learning outcomes. Those learning outcomes are shared with students as Figure 13 below shows:
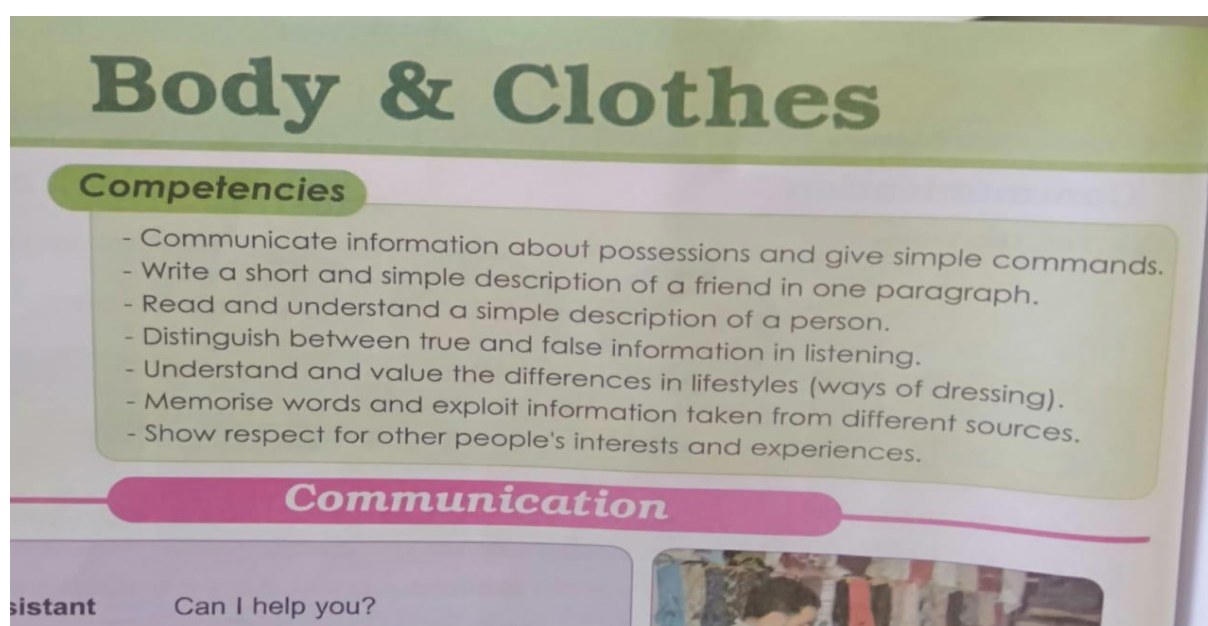

Figure 13. Learning outcomes relating to values in *focus* (p. 50)

In each unit, the last learning objective usually relates to cultural values, practices, and behaviors. However, a close examination of the textbook reveals that there are only a few activities and learning materials which are designed specifically to meet this objective. The following table includes all the declared learning outcomes that relate to culture as a component of language education:

Table 5. Learning outcomes relating to values in *focus*

Unit	Learning outcomes
1	"Situate yourself in a geographical area among speakers of English" (Focus. P10)
2	"Cooperate and interact with others" (Focus. P18)
3	"Build a personal and social identity and develop positive attitudes towards yourself and your surroundings" (Focus. P26)
4	"React positively to other people's eating habits" (Focus. P 34)
5	"Compare your performance with other partners; understand your strong and weak points" (*Focus*, p. 42)
6	"Show respect for other people's interests and experiences" (*Focus*, p. 50)

7	"Be aware of modern modes of conveying messages to a large audience" (*Focus*, p. 58)
8	"Take part in planning and completing the tasks assigned to you in a team" (*Focus*, p. 66)
9	"Be aware of the geographical riches of your country" (*Focus*, p. 74)
10	"Cooperate, negotiate, and interact with others" (*Focus*, p. 82)
11	"Show tolerance to other people's way of locomotion" (*Focus*, p. 90)
12	"Adopt preventive behavior to live in harmony with others (*Focus*, p. 98)
13	"Be tolerant of other people's ways of celebrating different events"(*Focus*, p. 106)
14	"Contribute to highlighting the positive sides of your regions and country (*Focus*, p. 114)

1. The Teacher's Guides

The Ministry of National Education provides further resource guides for teachers to help them implement the national Curriculum. These consist of a teacher's book for every textbook in use and two pedagogical guidelines for middle and high school respectively. The teacher's guides do not tell much about the inclusion of values in daily teaching practices; they seem to be interested more in detailing the steps and procedures a teacher is supposed to take for a successful delivery of instruction. Among other elements, the teacher's guides designed for the secondary school grade levels include:

- Tips on how to plan a lesson according to the general objectives of the syllabus

- The answer key to exercises, assignments, and assessment materials is integrated into the textbook

- Background information about some texts and passages.

- Favored teaching methodology

When it comes to the cultural component, all teachers' guides seem to maintain the same focus on universal values and cultural discovery, which was found to be dominant in the analyzed textbooks in this chapter. The teacher's book to *Ticket 2 English,* for instance, subscribes to the view that:

2. Cultural aspects of the target language are an integral part of the course.

The textbook tries to touch upon different cultural aspects of the Anglo-Saxon world, along with aspects from other communities. This is done through the content of different texts and through the "Explore Culture" activity. Students are given the opportunity to pick up the language and, at the same time, compare and contrast their way of life to that of other countries. Teachers are recommended to make students aware that every culture has its specificities, and therefore, there is no such thing as "good or bad culture". (*Ticket 2 English,* Teacher's Book, p. 8)

The teacher's book to *focus,* as another example, acknowledges the important roles of culture in second language learning. It makes the claim that English language learning in Morocco partly aims at making the Moroccan learners uphold to positive views and attitudes regarding cultures of the world and human civilization. To meet such an aim, the teacher's guide suggests that the EFL class should help students:

- Consider other cultures and compare them to their own

- Convey cultural concerns to other users of English

- Attain an understanding and appreciation of attitudes and values of other cultures

- Develop an interest in cross-cultural aspects and other ways of doing things. (*Focus, Teacher's Book*, p. 5)

The terminology, or lexical choices, used in these two excerpts fall within the same general discourse of globalization and universalism predominant in the sample of textbooks analyzed in this chapter. Expressions and words like 'cultural aspects,' 'Anglo-Saxon world,' 'cultural concerns,' 'appreciation of attitudes and values,' and 'cross-cultural aspects' suggest a latent interest of the teacher's book writers in reflecting the governmental dominant discourse at a time when the country was menaced by terrorism and extremism.

3.1.The Pedagogical Guidelines of Middle and High School

The pedagogical guidelines for middle and high school do refer to promoting values as a national concern, but only briefly in their introductory chapters. The remaining parts of the guidelines are excessively devoted to detailing the syllabus. Clearly, this gives the impression that the area of values is not as prioritized as it is in other official documents.

The pedagogical guidelines for high school started by legitimizing the choices related to content, methodology, and assessment via stating that these were directly derived from the NCET:

These guidelines are designed for all the secondary school levels; i.e., the common core, the first year, and second year baccalaureate. They have been drawn up in accordance with the principles set forth in the National Charter for Education and Training, and subscribe to a standards-based approach to the teaching of English as a foreign language (Ministry of National Education, 2007, p. 3)

The NCET, as a national initiative that enjoyed unparalleled consensus, is used here as an argument to convince and engage the teacher who is supposed to implement the national Curriculum. The pedagogical guidelines of middle school do the same. However, it uses Arabic, although the guidelines target EFL teachers (Figure 14).In this process of argumentation and legitimization, Arabic, being the official language of the country and the one used for all legislative, legal, and administrative purposes, spell a formal touch on the document as a whole:

Figure 14. The use of Arabic in the Pedagogical Guidelines of Middle School (p. 3)

Concerning values and values education, the guidelines reiterate the same four sets of values suggested in the NCET: the value of Islam, the values of the Moroccan identity, the values of citizenship, and the values of human rights. However, they are detailed further and put into two categories: the first concerns society, and the second concerns the individual (Figure 15). Again, the use of Arabic is very important. It strongly implies that this area of teaching is not restricted to any particular school subject, as some people might think; it is a shared responsibility between all practitioners in the field of education.

Figure 15. The area of values (Ministry of National Education, 2009, p. 3)

Another meaningful feature in the way the items are listed in the chart is the use of nominalization (Table 6). The discourse producer, in doing so, is converting events expressed by verbs to abstract ideas expressed by nouns or gerunds:

Table 6. The use of nominalization in declaring learning objectives

التمكن (mastering)	ترسيخ (establishing)
الثقة (confidence)	التفتح (being open)

تكريس (reiforcing)	التفاعل (interaction)
تنمية(developing)	الوعي (consciousness)
التربية (education)	احترام(respect)
إعمال(using)	المبادرة(initiative)

In these examples, nominalization is used to create a sense of objectivity and authority, and this, of course, creates a shift from focusing on agency to focusing on the actions or desired learning outcomes themselves. Again, this implies that, in terms of agency, all stakeholders in the field of education are responsible for promoting cherished values, and EFL teachers may have to collaborate with these to achieve the goals set in the guidelines (Figure 30).

The emphasis on the fact that learning outcomes that pertain to character development and values remain a shared responsibility is expressed best in the English part of the guidelines: To the same end, the educational system will stress the learners'

- self-confidence;
- self-respect;
- respect and concern for others, especially those from different social, cultural, ethnic, and religious backgrounds;
- responsibility;
- diligence;
- compassion;
- integrity;
- self-discipline;
- courtesy; and
- wholesome relations with others.

   The educational system focuses on both civic and character development, as can be seen from the list above. These values are reflected explicitly or implicitly in the English Curriculum in middle schools. (Ministry of National Education, 2009,p. 12)

Hence, it is safe to assume that the pedagogical guidelines that accompany textbooks clearly call on teachers to contribute to the national efforts in reinforcing positive values from within the subject they teach: English. The extent to which teachers react positively to this call is going to be evaluated later in this paper.
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4. STUDENTS AND TEACHERS' EVALUATION OF THE EFL TEXTBOOKS
4.1.Students' Perspective

The aim of this section is to report students' and teachers' evaluations of the EFL textbooks in use. Such evaluation is critical as it offers feedback on the relevance, quality, and suitability of the teaching materials. Focus group discussions as well as interviews with EFL teachers revealed that many teachers do not exclusively rely on the official textbook to achieve the learning goals. However, those who use it seem completely dissatisfied with its contents. When asked about whether the textbook provides a space for values, Zineb pointed out that all textbooks – from primary to high schools- simply focus on content. She says:

ملي تدخل للابتدائية تتلقى المنهج عي تيعمر فالدري، هاشنو خاصو ..هاشنو خاصو..هاشنو خاصو. كل عام تايعمرو
بحاجة و ماتايديوهاش في التربية، الدري كاع ماتايتربا، تايركزو على التعليم وماتيركزوش على التربية.

[Once you access primary school, the curricula simply focus on content, stressing what the boy (the student) needs each year in terms of content. They do not focus on education; the boy is not being educated at school; all the focus is on training, not on educating.] (Focus group 2, 10:15)

Saad, another informant, expressed the same disappointment with the syllabus and concluded that:

الحصة ديال   sport   هي الوحيدة لي تنحيدو فيها الروتين.

[The sport class is the only class where we do not feel bored] (Focus group 4, 18:03).

The discourse of Zineb is characterized by the use of deontic modality as she repeats the phrase 'هاشنو خاصو', meaning 'what he needs'. This shows that students are aware that the textbook is imposed in a top-down manner, and teachers have to follow it to the letter. Then, she concludes that this approach leads to failure when she says 'الدري كاع ماتايتربا', meaning the students are not being well educated at school. On his part, Saad implied that all textbooks are boring, while sport is an exception, probably because in this subject, there is no textbook to follow. This general discomfort with the textbook is further illustrated by Rihab and Zineb in the following exchange:

رحاب: وزارة التعليم ماتتخليش لك داك المتنفس اننا نشوفو شنو باغين و فين تانرتاحو، هي تتعطيك   program و نتا خاصك تبعو 'A' à 'Z' de

زينب:(تقاطع): وماتايبقاش عند الاستاذ الوقت فين يزيد شي حاجة.

[Rihab: The Ministry of Education does not leave us any breathing space to do what we like and feel comfortable in. It gives the syllabus, and you have to follow it from 'A' to 'Z']

Zineb (interrupting): and the teacher has no time left to supplement the textbook.] (Focus group 2, 14:10)

The expression used by Rihab 'اننا نشوفو شنو باغين', meaning 'to do what we like', implies that the activities in the textbook are not appealing to the students. The teaching materials most probably do not reflect students' needs and interests as teenagers living in the twenty-first century. Worse, they perceive their teachers as powerless when it comes to enriching the textbook in use. For them, they just have to implement the syllabus from 'A' to 'Z' as Zineb says.

4.2.Teachers Perspectives

Teachers who took part in the semi-structured interviews evaluated the textbooks they used negatively, too. Most of them, to start with, maintained that these textbooks are outdated and, hence, they are not that relevant and appealing. Generally speaking, old teaching materials match neither the interests of students nor the teaching styles of instructors. However, because the focus of this research is not primarily on evaluating the EFL textbooks on pedagogical grounds, informants were mainly asked about the presence or absence of values-related content. In reaction to such a question, Imane says:

(كتاب للجدع المشترك) ما فيه والو، لاشيئ، فارغ نقول ليك حاضرة اذا هضرنا على الباكالوريا مثلا، ولكن هذا

[We can say they (values) are present if we talk about the baccalaureate level, for example, but for this book (a textbook for common core level), it contains nothing, absolutely nothing, it's void] (21:00)

Imane here stresses her point that values are missing in the textbook by repeating expressions which have similar meanings: 'ما فيه والو' (it contains nothing), 'لاشيئ' (nothing), and 'فارغ' (void). Such discourse seems more critical of the textbook in use, and it conveys strong dissatisfaction with its contents and teaching materials, at least as far as the integration of values is concerned.

Similarly, Kenza – who worked both in middle and high school- did not recognize any content pertaining to values in the textbook she is using for the Common Core level. To answer the same question replied by Iman earlier, she replied: "Something tangible? No". Then, when the researcher asked about the textbook she is using for the baccalaureate level, she stated that:

دوزها ولكن ماشي implicitly تتقدر ...when you discuss some themes في الباكالوريا تتحس بها مثلا concrete (30:16)شي حاجة هاكا

[At the baccalaureate level, you could feel it (the presence of values); when you discuss some themes, you may implicitly highlight values, but there is nothing really concrete] (30:16).

Hamid reiterated the same point while answering the same question. For him, there are two issues with the textbooks with regard to values: scarcity of related content and poor presentation and organization. He noted that: "there is a unit on values, but it is not well ingrained. It should be well developed and deeply ingrained"(10:11). For this reason, Hamid concluded that: "maybe the curriculum should be designed to take into consideration these new values" (the values of civility) (10:50).

4.3. Adapting and Designing Teaching Materials

The analysis of the four sampled EFL textbooks revealed that these primarily focus on universal values transcending specific cultural, religious, or social differences. The textbook designers seemed more interested in tolerance towards and coexistence with foreigners, as well as in the set of values that might make the Moroccan personality appealing to Western people. While again, the researcher has nothing against the inclusion of such universal principles, the absence or scarcity of local values pertaining to school civility and pro-social behavior, among others, is rather unjustified. Educating students on such traits is, according to the NCET and other official documents, a main objective of our educational system. Hence, the EFL teacher is supposed to supplement the teaching materials at hand to make up for the missing elements.

In this regard, the focus group discussions with students as well as the interviews with EFL teachers included probing questions about adapting the textbooks in use. Students, to start with, were asked whether their English teacher designs activities that relate to school civility and good behavior in the classroom. These are considered key locally needed values in school. All informants replied that this does not take place in their classes. However, some noted that their teachers resort to explicit preaching of desired behaviors, and this usually takes place in the form of informal classroom discussions. In the following exchange, Imad was asked first

about the activities his EFL teacher resorted to with regard to preaching good behavior in class. He replied that the teacher just talked about these issues from time to time, and when asked about what the teacher said exactly, Imad explained:

عماد: زعما ديرو عقلكم راكم كبار ماتبقاوش ديرو هاد لفعايل ديال تبرهيش

نور الدين: مثلا الاستاذ ديالنا تيكمل الدرس ديالو و تتبقا شي خمسة دقايق تيجي يتحاور معانا، مثلا اش خاصنا نبدلو في المدرسة، و خاصنا نتبدلو زعما راكم بعقلكم مابقيتوش براهش

و apart بسمة (مقاطعة): اه خصوصا حنا فالباك دابا تيقول لك ماشي وقت الضحك راه اخرعام، داك الضحك خليوه قراو شويا.

[**Imad**: He (the teacher) tells us to behave wisely like adults, and to stop committing childish behaviors.

Nourddine: For example, when the lesson ends, and we are left with five minutes or so, our teacher talks to us. He tells us what we should change in our school, and that we have to change our conduct, as we are no longer kids.

Basma (interrupting): Yes, especially this year that we have the baccalaureate exam. The teacher tells us it is not time for fun; we have to stop having fun and work a bit harder] (Focus group 3, 16:00)

Analyzing the implicatures used in the discourses of students gives more insight into the nature of the discipline problems found in the EFL classroom. The term 'براهاش' used by two students in the exchange roughly means adults who behave in a childish way. This, in a classroom context, refers to misbehaviors that do not match the age of the students, or misbehaviors that should have been eliminated long ago during previous years or grade levels. This is reinforced by the teacher's comment 'خاصنا نتبدلو', meaning 'you should change'. The expression clearly implies that students have not changed yet for the better.

Trying to preach values through informal, oral interactions with students may be a good option, but this section is trying to investigate the extent to which teachers adapt the official textbook by designing pedagogical scenarios or independent lessons that pertain to values in general and school civility in particular. Testimonies of students clearly suggest the absence of such initiatives.

Similarly, the testimonies of teachers confirmed what students reported concerning the nature of teachers' intervention to preach positive values and good behaviors. Such intervention is limited to informal discussions or sporadic oral comments in reaction to incidents of misconduct. When asked about the techniques he resorts to for supplementing the textbook and including values, Hamid noted that:

حنا تنحاولو نزرعوها، تتنصح [we try to instill values in students, you advise]

You allocate five minutes of your lesson at the end, for example, and you give them pieces of advice, you try to... 'look we are doing this for your well-being'.. but nobody is listening as if you are pouring water in the sand (42:19)

Hamid here makes use of metaphorization to convey meanings. According to Fairclough (1992), using a metaphor is not simply a stylistic choice in discourse; he suggested that "when we simplify things through one metaphor rather than another, we are constructing our reality in one way rather than another" (p.194). Hamid's expression 'حنا تنحاولو نزرعوها', literally meaning 'we try to plant them' when talking about values, reveals his awareness that the process requires time and that change can never take place overnight. It is like planting a tree and waiting for it to grow and give fruit. Then, he describes students' intake from his lecturing about values as 'pouring water in the sand'. This is a powerful expression often used in Moroccan Arabic to refer to situations where no single positive result has been achieved despite investing much time and effort.

Nadia, as another example, uses the same strategy of oral, informal, and occasional lecturing about issues pertaining to values. However, she does so with higher motivation, enthusiasm, passion and determination. She says:

نقد انا حصة كاملة نساكريفيسيها على ود درس في القيم، حصة كاملة، وحضر ليا المفتش و ماعنديش مشكل

[I can sacrifice a whole session for a lesson about values, and once, the inspector attended such a session, and there was no problem] (11:40)

When asked to give a concrete example of such situations, Nadia says:

تيجيو مثلا يهضرو في شي تلميذ و لا يجيبو ليا اخبار كذا، و يلاقيو سلوكا، كانت وقعات ليا مع الاستاذ ديال الماط، " تيجيو يبغيو يهدرو ليا عليه تنبلوكيهم. ساعة كاملة درتها لهاد شي، اخر مرة يجي عندي شي تلميذ يقول ليا على شي "استاذ شي حاجة، و عطيتهم عبرة. هذا مثلا عي مثال

[For example students may gossip about a peer, or they may report certain news to me and create problems with other people. It happened to me with a math teacher; students came to me and wanted to talk about him, so I stopped them at once. Then, I devoted a whole hour to this problem, and I ordered then to never come again and talk about other teachers. I gave them a good model, and this is just one example] (12:10).

Unlike Hamid, who admitted the failure of his own strategy of lecturing, Nadia seems confident that such a strategy is conductive to concrete results. However, objective evaluation of the effectiveness of such approach cannot usually be proved easily. When a teacher designs and plans an independent lesson or a pedagogical scenario on values, on the other hand, a well-informed evaluation is possible through including concrete performance indicators in the lesson plan itself. Such an approach is unfortunately missing in both Hamid's and Nadia's professional practices.

5. DISCUSSION
5.1.The Need for Updating Teaching Materials
The current study adopted document analysis as a data collection instrument, selecting four prominently used textbooks for examination. These textbooks are respectively *focus* for middle school, *Outlook* for common core level, *Gateway to English* for first year and *Ticket 2 English* for second year of the baccalaureate cycle. I will argue for the need to update EFL

teaching materials in such a way that these include more input on values, avoid certain stereotypes, reflect the philosophy of education outlined in official documents, and reconsider the amount of contents included for each grade level.

First of all, it is crucial to refer to the general social and political context in which the EFL textbooks in Morocco were produced. All of them were released shortly after the terrorist attacks on Casablanca, known as the events of May 16th. Fourteen people, primarily within the age range of 20 to 24, executed a series of suicide bombings targeting several locations, including a renowned Spanish restaurant, a Jewish community center, a Jewish cemetery, a hotel, and some café shops. The terrorists originated from Sidi Moumen, an economically disadvantaged and marginalized area situated in Casablanca. The attacks yielded a reported total of 45 fatalities, and over 100 individuals sustained injuries of varying degrees. This event came as a profound shock to Moroccan society, given its unprecedented nature. The government, the parliament, political parties, and civil associations united in denouncing the crime, perceiving it as an assault on Morocco's image as a nation known for its values of tolerance, moderation, and hospitality.

In reaction to these attacks, the government took a lot of measures that targeted security, religion, and also education, among other sectors. With regard to the focus of the current study, many efforts were made to reform the educational system to promote the values of tolerance, diversity, and citizenship. Curriculum changes aimed to counter extremism and foster critical thinking skills to protect against extremism. Education was perceived as a powerful tool to preach the values that best represent the Moroccan people.

These governmental efforts to fight extremism seem to explain, at least partly, the results of the current study with regard to its analysis of the contents of the four EFL textbooks detailed in chapter four. Here, critical discourse analysis proved to be instrumental due to its emphasis on context in analyzing produced texts. In this vein, I argue here that the Casablanca terrorist events significantly influenced the selection of content to be incorporated in the recently published textbooks. In these textbooks, there is a noticeable emphasis on promoting universal values such as tolerance, hospitality, respect, and an openness to European values and lifestyles. On the other hand, Moroccan culture is predominantly portrayed through folklore, rituals, and historical facts, with limited attention given to local values or the nuances of civility, as examined in this research. Consequently, one could infer that the content incorporated into the teaching materials primarily seeks to rectify the country's tarnished reputation resulting from the adverse impact of terrorism.

While I readily acknowledge that the Moroccan EFL textbook must have in fact contributed to the preaching of tolerance towards foreigners and other universal values, I call for a new version of this success story; in such a version, local values and the values of civility and pro-social behavior should be at the center. In foreign language learning and acquisition, there should be enough input in terms of vocabulary, grammatical structures, and proper pronunciation. Similarly, I posit that a successful appropriation of values requires a substantial infusion of value-laden content within the EFL textbooks in use.

My proposition aligns with the findings of existing literature. Michael Hand's work, for example, constitutes a significant contemporary contribution to the field of moral education. Within his theory of moral education, he posits that children should be exposed to moral

concepts through explicit instruction within family and school environments (Hand, 2018). Of course, the textbook remains the main channel through which students can be exposed to values. However, and in line with Hand's concerns, I recommend including value-related content in EFL textbooks that will be designed in the future, but without falling into indoctrination. This task should not prove to be particularly challenging, primarily due to the prevailing societal consensus in Morocco regarding the importance of local values. In this context, there is typically a notable absence of conflicting perspectives on fundamental principles such as respect, discipline, and courtesy.

In addition, the current study yielded similar results to some international empirical research on the cultural contents of EFL textbooks. In a study conducted in Indonesia, Widodo (2018) reached the conclusion that despite claims made by textbook authors regarding the textbooks' intended purpose of acquainting students with a diverse array of cultural values, these values were predominantly presented in the form of isolated lists of vocabulary items within specific lessons. This applies to the EFL textbooks analyzed in this study, as values seem to be there, in texts, tasks, and visual aids, but not as the main learning outcomes. As Widodo noted, "there is no explicit value-integrated English instruction. No instructional prompts engage students in value-based English learning activities or tasks" (p. 148).

Similar to the findings of Dweikat and Shbeitah (2016), Moroccan EFL textbooks tend to emphasize universal and Western values. It seems, therefore, that in the Moroccan context, textbook designers are inspired by the principles of communicative language teaching regarding the inextricable relationship between language and culture in language education. Again, while I cannot criticize this well-grounded stand, I call for being eclectic in choosing what aspects of universal and Western values to include in an EFL textbook meant to be 'consumed' by local students. The cultural component in these teaching materials should, on the one hand, familiarize students with cultural aspects pertaining to English-speaking communities, and on the other, value our own cultural heritage and civilization.

In fact, I am here simply calling for a return to the spirit of the NCET. This official document, which encapsulates the philosophy of education adopted in Morocco, explicitly sets the promotion of values pertaining to Islam and to the Moroccan civilization as explicit learning outcomes in the different grade levels, ranging from elementary to secondary education. This stand is grounded in the writing of many Moroccan thinkers, including Taha Abderrahman, for whom religion, and unlike Western perspectives, could provide solutions to the crisis in ethics. He regards Islamic teachings as the foundational framework for assessing the ethical dimensions of individuals' conduct. In this vein, Bevers (2017) argued that "Abderrahmane has created an important body of work that seeks to re-ground Islamic philosophy in its tradition by placing ethics at the heart of its practice". This said, the current research strongly recommends the inclusion of values related to Islam even in an EFL syllabus.

A good example that effectively embodies the recommendation I am putting forth can be found within the Chinese educational system. Educational programs there place great emphasis on the cultivation of not only academic knowledge but also essential life skills and societal values. In this vein, Xiong and Hu (2022) confirm that the EFL curriculum in China

has both utilitarian and humanistic goals and is committed to facilitating the lifelong development of students by fostering desirable character and correct life-views and values" (p. 42). A similar approach could be adopted in Morocco to aim at mitigating or, at the very least, reducing instances of misconduct and antisocial behavior inside and around our schools.

6. Study Limitations and Future Research Directions

The present study has two main limitations. The first relates to the choice of Critical Discourse Analysis (CDA), and the second concerns the research context. One of the key limitations of using CDA lies in its inherent subjectivity. Since CDA relies heavily on the researcher's interpretation of language, power relations, and ideologies embedded in texts, personal biases and theoretical perspectives may influence the analysis. This subjectivity can affect the consistency and replicability of the research findings, particularly when analyzing complex or culturally nuanced materials such as EFL textbooks. Additionally, the study was conducted within a limited geographic scope, focusing solely on the Rabat-Salé-Kenitra Regional Academy of Education and Training. This regional focus may limit the generalizability of the findings, as educational practices, textbook usage, and adaptation might vary in other parts of the country.

For future research, it is recommended to expand the geographic scope to include multiple regions across Morocco, allowing for comparative analysis and greater representativeness. Additionally, combining CDA with quantitative or mixed-method approaches could help enhance the objectivity and depth of the analysis.

7. CONCLUSION

To conclude, this paper explored how values are presented in four EFL textbooks that are widely used in Morocco. The findings indicate that the political context at the time of the production of these textbooks influenced their overarching approaches to values. The terrorist attacks carried out by Islamist extremists prompted the government to intensify its efforts to combat extremism and improve counterterrorism measures. The newly released EFL textbooks, naturally, then, contributed to these efforts by overemphasizing the values of tolerance towards and coexistence with people from different countries, especially the Europeans.

Although the Moroccan educational discourse advocates the integration of local values, the EFL materials analyzed show a clear gap between policy goals and actual textbook content. Teacher interviews and focus group discussions confirmed this gap, highlighting educators' awareness of the issue and their informal efforts to supplement the Curriculum with contextually relevant moral and cultural values. These findings raise important questions about cultural authenticity, curriculum ownership, as well as the broader ideological implications of language education in Morocco.

Finally, the study underscores the need for a more balanced and locally grounded approach to values education in EFL materials, one that honors Morocco's cultural heritage while fostering global citizenship. Future textbook development should involve local educators, cultural experts, and policymakers to ensure that instructional materials reflect both national identity and the ethical priorities of Moroccan society.

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